(32) TEN BROECK.

Lu Brock
1. W. 67th St.
N. Y. City.

UNITED LODGE
OF THEOSOPHISTS
LIBRARY.
Shelf 1598 No.

ULT LIBRARY
BANGALORE.
Accn. No 1598

ULT LIBRARY
BANGALORE.
Accn. No 1598

1598

A U M

THEOSOPHY

A MAGAZINE DEVOTED TO

THE THEOSOPHICAL MOVEMENT
THE BROTHERHOOD OF HUMANITY
THE STUDY OF OCCULT SCIENCE AND PHILOSOPHY
AND ARYAN LITERATURE

Vol. XII, 1923-1924

ULT LIBRARY
BANGALORE.
Accn. No 1598

Published and Edited by
THE THEOSOPHY COMPANY
504 METROPOLITAN BUILDING BROADWAY AT FIFTH ST.
LOS ANGELES, CALIFORNIA, U.S.A.

N24

1598

THEOSOPHY. Established in November, 1912. Published on the first of each month. Yearly subscription $3.00, post free (domestic and foreign). Single numbers of the current volume, 35 cents each; back numbers, 50 cents each. Back Volumes, unbound, $5.00 each; bound in durable library style, $7.50 each. Sample copies (back numbers) 10 cents each.

All communications of every nature should be addressed, and all remittances made payable, to the Publishers, THE THEOSOPHY COMPANY, 504 Metropolitan Building, Fifth and Broadway Sts., Los Angeles, California.

THEOSOPHY is an independent Journal, devoted to the interests of the Theosophical Movement, and is not the organ of any Theosophical Society. It regards as Theosophists all who are engaged in the true service of Humanity, without distinction of race, creed, sex, condition or organization, and is therefore interested in all men and in all efforts to ameliorate the conditions of mankind. It is devoted to the dissemination and the application of the fundamental principles of the philosophy of Theosophy. It is loyal to the great Founders of the Theosophical Movement, to their Messenger, H. P. Blavatsky, and to her Colleague, William Q. Judge.

THEOSOPHY does not concern itself with dissensions or differences of individual opinion. Its treatment of men, things and methods "is meant to do even justice, and to speak the truth alike without malice or prejudice. But it shows neither mercy for enthroned error, nor reverence for usurped authority. It demands for a spoliated past, that credit for its achievements which has been too long withheld. It calls for a restitution of borrowed robes, and the vindication of calumniated but glorious reputations. Toward no form of worship, no religious faith, no scientific hypothesis is its criticism directed in any other spirit."

THEOSOPHY, believing to the full that "There is no Religion higher than Truth," is consistently devoted to the Three Objects of the Parent Theosophical Society which was founded at New York City, U.S.A., in 1875, by H. P. Blavatsky, William Q. Judge, Henry S. Olcott, and others. Those Three Objects are:

I. To form the nucleus of a Universal Brotherhood of Humanity, without distinction of race, creed, sex, caste, or color.

II. The study of ancient and modern religions, philosophies and sciences, and the demonstration of the importance of such study; and

III. The investigation of the unexplained laws of nature and the psychical powers latent in man.

Index of Theosophy

VOLUME 12

NOVEMBER, 1923—OCTOBER, 1924

A

Adepts, Disintegration by....552
Adepts, India and the....172
Adepts, Obscured....232
Adepts, Relations With.... 73
Adjustments, Cyclic....351
Affirmations, Healing by....570
After Death States.... 82
Agency of Disciples....217
A Living Quenchless Fire....337
Among Friends....
....24, 74, 115, 169, 215, 263, 360, 420, 460, 509, 558
Angle, The Wrong....422
Approach, The Right....512
Arousal, Indian Spiritual.... 28
Arts, Occultism Versus the Occult....494
Aryanizing Western Thought.... 62

B

Balance of Diversities, A....564
Beginning, In the....403
Being, The Progress of a....231
Birth—Divine and Human....411
Black Magicians....568
Blavatsky, Helena Petrovna....289
H.P.B.—A Lion-Hearted Colleague Passes....295
Body, The Ego and the....503
Bonds of Thought, The....364
Brahmans, Origin of the....468
Broadcasting....410
Broken Lines....260

Brotherhood 372
Brotherhood To Be, The 267
Buddhism in India 506

C

Cause, The Fetters of 315
Chapter, A Lost, in Science 456
Charity 165
Chelas 424
Chelaship, Desire for 545
Close at Hand 135
Commonplace, Glorifying the 88
Complexion of Notions, The 278
Crime? Is Foeticide a 367
Cycle of Necessity, The 34
Cycle, The Disease of This 555
Cyclic Adjustments 351

D

Death, No Escaping 79
Death, After, States 82
Deity 27
Desire for Chelaship 545
Diluted Theosophy 314
Disciples, Agency of 217
Disciples, Victorious 294
Disease of This Cycle, The 555
Disintegration by Adepts 552
Diversities, A Balance of 564
Dont's, Theosophical 404

E

Earnest," "From Jest to 166
East, Westernizing the 218
Ego and the Body, The 503
Egyptian Mummies 568
End, The Means and the 514
Eye, The Third 375

F

False Morality 161
Fetters of Cause, The 315
Fever," "Jungle 561
Fire, A Living Quenchless 337
Foeticide, Is, a Crime? 367
Forgiveness 266
Friends, Among 24, 74, 115, 169, 215, 263, 360, 420, 460, 509, 558
"From Jest to Earnest" 166

G

Genius 546
Glorifying the Commonplace 88
God? Where Shall We Find 466
God Within, The 223
Greatest of All Wars, The 311

H

Hand, Close at 135
Healing by Affirmations 570
Healing, Metaphysical 415
Heart Path, The 133
Helena Petrovna Blavatsky 289
H.P.B—A Lion-Hearted Colleague Passes 295
H.P.B. and Reincarnation 520
H.P.B. on Raja and Hatha Yoga 423
High Road, The 442
Household Life, The 277
How to Defend Theosophy 178
How to Serve 80
Human Nature and Theosophy 254

I

"Impersonal" Personality 181
Importance of Sanscrit, The 569
Imposter, An Unveiled 323
India and the Adepts 172
India, Buddhism in 506
Indian Spiritual Arousal 28

Ineffaceable Marks, The....259
Initiate, Jesus an....354
Initiates, Pseudo....127
Internal Wounds....419
In the Beginning....403
Interesting Prophecy, An....566
Inverse Theosophy.... 61
Is Foeticide a Crime?....367

J

Jest," "From, to Earnest....166
Jesus an Initiate....354
Judge, William Q....193
"Jungle Fever"....561

K

Kali Yuga, Opportunities in....280
Karma? What Is....130
Karmic Way, The.... 21
Karmic Web, The....374
Kenya, The Moral of....173
Kingship of the Soul, The....355

L

Law, Non-Reliance Upon....445
Letters, The Mahatma....204
Life, The Household....277
Life, The Struggle for 37
Lines, Broken....260
Living Power of Theosophy, The.... 22
Living, Quenchless Fire, A....337
Living the Higher Life....446
Living the Life....
....32, 128, 176, 224, 273, 308, 352, 401, 471, 504, 553
Lodge, United, of Theosophists—Its Mission and Its Future.... 1
Lookout, On the....
....44, 90, 138, 185, 233, 281, 329, 377, 425, 473, 521, 571
Lost Chapter in Science, A....456
Love, Non-Realization of....406
Luxury? Necessity or....407

M

Magicians, Black 567
Mahatma Letters, The 204
Man-Spirit 565
Marks, The Ineffaceable 259
Means and the End, The 514
Mesmerism 119
Metaphysical Healing 415
Methods of Service 108
Mlechhas in the Middle," "The 371
Morality, False 161
Morality, True 87
Moral of Kenya, The 173
Mummies, Egyptian 568
Musings on the True Theosophist's Path 35
Mystery of All Time, The 275
Mystery of Sound, The 320
Mysticism, Occultism and 297

N

Necessity, The Cycle of 34
Necessity or Luxury? 407
Nirmanakayas, Work of 209
No Escaping Death 79
Non-Realization of Love 406
Non-Reliance Upon Law 445
Notions, The Complexion of 278

O

Obscured Adepts 232
Occultism and Mysticism 297
Occultism Versus the Occult Arts 494
On and Through 49
On Getting Ready 543
On Service 42
On the Lookout .....
..... 44, 90, 138, 185, 233, 281, 329, 377, 425, 473, 521, 571
Opportunities in Kali-Yuga 280
Orientation 227
Origin of the Brahmans 468

P

Path, Musings on the True Theosophist's 35
Path, The Heart 133
Pigeon-Holes 518
Personality, "Impersonal" 181
Polarity 226
Power of Theosophy, The Living 22
Practical Theosophy 65
Principles 182
Progress of a Being, The 231
Propaganda, Reckless 114
Prophecy, An Interesting 566
Pseudo-Initiates 127
Psychology, Problem of Western, The 539

Q

Question," The "Sunday 463

R

Read, Mark and Inwardly Digest 464
Ready, On Getting 543
Reckless Propaganda 114
Reincarnation, H.P.B. and 520
Reincarnation and Sex 321
Relations With Adepts 73
Religion, Theosophy and 168
Remedy, The Sole 469
Rest 328
Results of Unity 307
Right Approach, The 512
Road, The High 442

S

Sanscrit, The Importance of 569
Saviours 134
Science of the Soul, The 327
Science, A Lost Chapter in 456
Screen of Time, The .....
..... 51, 97, 145, 198, 241, 298, 338, 385, 433, 481, 529
"Second-Hand" Wisdom 368
Secret Doctrine, Studies in the .....
..... 17, 68, 110, 155, 210, 255, 304, 347, 396

Sectarianism Among Theosophists....490
Serve, How to.... 80
Service, Methods of....108
Service, On 42
Sex, Reincarnation and....321
Sheaths of the Soul, The....162
Silence, The Vow of....252
Sole Remedy, The....469
Soul, The Kingship of the....355
Soul, The Science of the....327
Sound, The Mystery of....320
States, After Death.... 82
Struggle for Life, The.... 37
Studies in the Secret Doctrine....
....17, 68, 110, 155, 210, 255, 304, 347, 396
Suffering," "Unmerited....310
Suicide....376
"Sunday Question," The....463

T

Theosophical Dont's....404
Theosophists, Sectarianism Among....490
Theosophists, United Lodge of—Its Mission and Its Future.... 1
Theosophy and Religion....168
Theosophy, Diluted 314
Theosophy, How to Defend....178
Theosophy, Human Nature and....254
Theosophy, Inverse.... 61
Theosophy, Practical 65
Theosophy, The Living Power of 22
Third Eye, The....375
Thought, Aryanizing Western.... 62
Thought, The Bonds of....364
Through, On and 49
Time, The Mystery of All.... 275
Time, The Screen of....
....51, 97, 145, 198, 241, 298, 338, 385, 433, 481, 529
Tolerance 16, 359
True Morality 87

U

United Lodge of Theosophists—Its Mission and Its Future..... 1

Unity, Results of 307
"Unmerited Suffering" 310
Unveiled Imposter, An 323

V

Victorious Disciples 294
Vow of Silence, The 252

W

Wars, The Greatest of All 311
Way, The Karmic 21
Web, The Karmic 374
Westernizing the East 218
What is Karma? 130
What Shall We Do? 519
Where Shall We Find God? 466
William Q. Judge 193
Wisdom, "Second-Hand" 368
Work of Nirmanakayas 209
Wounds, Internal 419
Wrong Angle, The 422

Y

Yoga, Raja and Hatha, H.P.B. on 423

The United Lodge of Theosophists

Declaration

THE policy of this Lodge is independent devotion to the cause of Theosophy, without professing attachment to any Theosophical organization. It is loyal to the great Founders of the Theosophical Movement, but does not concern itself with dissensions or differences of individual opinion.

The work it has on hand and the end it keeps in view are too absorbing and too lofty to leave it the time or inclination to take part in side issues. That work and that end is the dissemination of the Fundamental Principles of the philosophy of Theosophy, and the exemplification in practice of those principles, through a truer realization of the SELF; a profounder conviction of Universal Brotherhood.

It holds that the unassailable *Basis for Union* among Theosophists, wherever and however situated, is *"similarity of aim, purpose and teaching,"* and therefore has neither Constitution, By-Laws nor Officers, the sole bond between its Associates being that *basis*. And it aims to disseminate this idea among Theosophists in the furtherance of Unity.

It regards as Theosophists all who are engaged in the true service of Humanity, without distinction of race, creed, sex, condition or organization, and

It welcomes to its association all those who are in accord with its declared purposes and who desire to fit themselves, by study and otherwise, to be the better able to help and teach others.

"The true Theosophist belongs to no cult or sect, yet belongs to each and all."

Being in sympathy with the purposes of this Lodge, as set forth in its "Declaration," I hereby record my desire to be enrolled as an Associate; it being understood that such association calls for no obligation on my part other than that which I, myself, determine.

The foregoing is the Form signed by Associates of the United Lodge of Theosophists.

Inquiries are invited from all persons to whom this Movement may appeal. Cards for signature will be sent upon request, and every possible assistance furnished Associates in their studies and in efforts to form local Lodges. There are no dues of any kind, and no formalities to be complied with.

Correspondence should be addressed to

GENERAL REGISTRAR,
UNITED LODGE OF THEOSOPHISTS
504 Metropolitan Bldg., Broadway at Fifth St., Los Angeles, California.

[ADVERTISEMENT]

A U M

The superior man does what is proper to the station in which he is. In a position of wealth and honor he does what is proper to a position of wealth and honor; in a poor and low position he does what is proper to a low and poor position. In a high position he does not treat with contempt his inferiors, in a low position he does not court the favor of his superiors; he rectifies *himself,* and seeks nothing from others, so that he has no dissatisfaction.—CONFUCIUS.

THEOSOPHY

Vol. XII NOVEMBER, 1923 No. 1

No Theosophical Society, as such, is responsible for any opinion or declaration in this magazine, by whomsoever expressed, unless contained in an official document.

Where any article, or statement, has the author's name attached, he alone is responsible, and for those which are unsigned, the Editors will be accountable.

UNITED LODGE OF THEOSOPHISTS

ITS MISSION AND ITS FUTURE

THE stream of thought and queries regarding the UNITED LODGE OF THEOSOPHISTS grows ever larger, so that it has become imperative to place on record some account of its Origin, History, Work and Purpose.

Many of these inquiries come from the members of the various existing theosophical, mystical and occult organizations and associations, who are beginning to question the validity of the claims made by their leaders. Other inquiries come from ex-members of such bodies who left them because of sectarian pretensions and corruptions, but who have remained firmly loyal to the fundamental principles of Theosophy, and whose desire it is to find an association of Theosophists which is true to the original impulse of The Theosophical Movement. Still other queries come from those to whom both Theosophical teachings and Theosophical history are new and absorbing subjects of interest.

With the hope of informing and assisting all who may be or who may become interested in Theosophy, the Theosophical Movement, and in Theosophical study and work, the following Statement has been prepared.

The Theosophical Movement The United Lodge of Theosophists is an integral part of The Theosophical Movement, which has the whole of Nature for its object, and concerns itself with Evolution in all its aspects, visible and invisible.

It should be clearly recognized that there is a very great difference between the Theosophical Movement and any Theosophical Society.

The Movement began far back in the night of Time and has since been moving through many and various peoples, places and environments. It is to be found in all times and among all nations. Wherever thought has struggled to be free, wherever spiritual ideas, as opposed to forms and dogmatism, have been promulgated, there the great Movement is to be discerned. The Theosophical Movement is moral, ethical, spiritual, universal, invisible save in effect, and continuous.

A theosophical society is a visible organization, a body of students working in more or less of harmony and understanding. Hence organizations of Theosophists must vary and change in accordance with place, time, exigency and circumstance. Being made by men for their better co-operation, organized theosophical bodies must change from time to time as human defects come out, as the times change, and as the great underlying spiritual Movement compels such alterations.

The real unity and prevalence—the real internationalism—of the Theosophical Movement are, therefore, not to be looked for in any form of organization, but are to be found in the similarity of aim, of aspiration, of purpose, of teaching, of ethics.

All who love Brotherhood are parts of that great whole denominated The Theosophical Movement. The Movement is aided by working organizations, but is above them all, for its unity does not consist in the existence and action of any single organization, but depends upon the similarity of work and aspiration of those in the world who are working for it. The Theosophical Movement has been called that "Universal Lodge of free and independent Theosophists which embraces every friend of the human race."

In accord with the spirit of the Theosophical Movement, the United Lodge of Theosophists "regards as Theosophists all who are engaged in the true service of Humanity, without distinction of race, creed, sex, condition or organization; and it welcomes to its Association all those who are in accord with its declared purposes and who desire to fit themselves, by study and otherwise, to be the better able to help and teach others."

The real and enduring Objects of the Theosophical Movement, the real purpose and duty of Theosophists and theosophical

societies, are fully and definitely set forth in *Five Messages to American Theosophists,* by H. P. Blavatsky.

Masters and Their Messengers

The Theosophical Movement can not be understood without the recognition that MASTERS exist as facts in nature, not merely as ideals; and that They take an active part, in "the government of the natural order of things."

Evolution is to be regarded as three-fold—spiritual and mental as well as physical; Man and Nature as something more than visible matter. They are a Trinity of Spirit, Soul (or mind) and Body, or Matter. "Evolution," then, is the orderly development under Law of the triune nature of the immortal spiritual being, through a long series of reincarnations. Just as Man has developed an intelligent, self-conscious Soul immeasurably above that of the creatures below him, so also there are evolved Beings whose Intelligence is as much beyond man's as man's exceeds that of the black beetle—as was once suggested by Professor Huxley.

These Masters or *Mahatmas* (Great Souls) work for the race in many different ways. At different epochs they have appeared as great sages, philosophers, reformers, teachers; and, at larger cyclic intervals, as Saviours and Founders of the various great religions. This will explain:

(a) The myths and legends which grew up concerning Them and which were subsequently crystallized into the different religious dogmas, such as Divine Incarnations, "immaculate conception," "revealed religion," "vicarious atonement," "miracles," and so on; *(b)* the fundamental identity of the Ethics and vital Principles underlying all religions.

In its primary sense The Theosophical Movement relates to these Elder Brothers of humanity and to the fact that mankind has never been without Their help. In its secondary sense the Movement refers to those Adepts and *Chelas* (Disciples) of the Great Lodge of Masters who live and work in the world, known or unknown to those among whom they work. The third aspect of the Movement concerns itself with all those men and women whose desire and effort it is to serve their fellows.

The United Lodge of Theosophists "is loyal to the great Founders of the Theosophical Movement, but does not concern itself with dissensions or differences of individual opinion. The work it has on hand and the end it keeps in view is the dissemination of the Fundamental Principles of the philosophy of Theosophy, and the exemplification in practice of those principles, through a truer realization of the SELF; a profounder conviction of Universal Brotherhood." It seeks to promote Unity of aim, of

purpose, and of teaching among all who call themselves Theosophists, in order to realize as quickly as possible Unity of thought, will and feeling, which is the first step in the formation of a nucleus of that *universal* brotherhood which the Masters exemplify.

For a concise account of Masters, Their Wisdom-Religion or Theosophy, and Their Message to humanity in our times, *Echoes From the Orient, The Epitome of Theosophy,* and *The Ocean of Theosophy,* all by William Q. Judge, should be carefully studied. For an exhaustive study of the same subjects, *Isis Unveiled* and *The Secret Doctrine,* both by H. P. Blavatsky, are the original treatises.

The Parent Theosophical Society

The direct public effort of the Theosophical Movement for the nineteenth century and the ensuing one hundred years, was inaugurated by the formation of the Parent theosophical society at New York City in 1875, by H. P. Blavatsky, with whom were associated William Q. Judge, Henry S. Olcott, and others. The Parent society had three great Objects, corresponding with the three Sections of the Theosophical Movement. These Objects are:

I. *To form the nucleus of a Universal Brotherhood of Humanity, without distinction of race, creed, sex, caste or color*—the separative distinctions most universally made in the world.

II. *The study of ancient and modern religions, philosophies and sciences, and the demonstration of the importance of such study*—in order to detect the vital principles common to all of them and thus do away with sectarianism and exclusiveness.

III. *The investigation of the unexplained laws of nature and the psychical powers latent in man*—to destroy the ideas of "special creation" and "miracles" by the recognition of the reign of Law in every thing and in every circumstance, and the recovery of the Spiritual and Psychical knowledge and powers of the immortal Ego.

The Parent society was thus to serve a triple purpose:—

(a) An association for mutual help, tolerance and study on the part of all its Fellows;

(b) A vehicle for the impartation and dissemination of those teachings of Theosophy which constitute the Message from the Masters to Humanity in this, our cycle; and

(c) A training School for those who might make it their prime determination to fit themselves to be the better able to help and teach others by becoming *Probationary Chelas* (disciples) of the First and Second Sections of the Theosophical Movement.

Of those who became Fellows of the Theosophical Society, assent to the First Object was the sole requisite; but those who

aspired to become Probationary Chelas were required to take a formal Pledge of devotion to all Three Objects of the Society, as well as to certain other requisite conditions.

The basis of the T. S. was *democratic;* its government was conducted through a Constitution, By-laws, Officers, Dues, etc. The basis of the "esoteric school"—the Probationers—was *patriarchal;* its government, the voluntary obedience of the Probationers to the Rules and Discipline of the School.

The platform of the T. S. was an *open forum;* the Fellows free to profess or reject, to study or not to study, any system of thought or subject whatever. The platform of the "esoteric section" (or school) was the study and promulgation of Theosophy and the pledge of each Candidate to "endeavor to make Theosophy a living power in my life."

The existence of the "esoteric section" was originally kept secret but in 1888, in the fourteenth year of the Theosophical Society, H. P. Blavatsky pronounced that Society a "sham" and a "dead failure" so far as its devotion to its First Object was concerned, and thereupon publicly announced the existence of the "esoteric section" for the benefit of all who might wish to join in the endeavor to restore the Society to the lines originally laid down.

Disruption of the Parent Society

H. P. Blavatsky died in 1891, and thereafter dissensions and discords increased, until by 1909 there were in existence scores of alien associations, some of them having identical names, and all of them deriving whatever of good was in them from the original inspiration of the Theosophical Movement. Thus, in a third of a century the Theosophical Movement of our time suffered the same vicissitudes as befell in the three centuries following the mission of Jesus—and as had befallen every prior public effort of the Great Lodge, so far as the "Third Section"—the world at large—was concerned.

The basic cause of the disruptions and divisions in the "Third Section" of the Theosophical Movement of the nineteenth century was the same as that of all former failures—disputes over "successorship," even where other and minor causes were in evidence. Those who were attracted by the nature of the Messenger, H. P. Blavatsky, and by the Theosophy she taught, were all *students*—probationary disciples of more or less proficiency and devotion in the understanding and application of her Message. Some were ambitious to lead; many others equally desirous of having some one to lead them and to rely upon as an Authority.

It should have been self-evident and evident from the teachings of her Theosophy that H. P. Blavatsky could no more bequeath to another her nature, knowledge and powers than could Buddha,

Plato or Jesus pass on theirs. Once the idea of "apostolic succession" is set aside, a clear perspective is obtainable of the Movement, of Theosophy, of the principal persons—past and present—engaged in its study and promulgation.

The United Lodge of Theosophists is not *a*, nor *the* "theosophical society." On the contrary, it is a *School of Theosophy—an informal and wholly voluntary association of Students of Theosophy*, and is no more concerned with the various theosophical organizations than it is with similar societies and sects of the various popular religions. It deals only with *individuals* who are, or may become interested in Theosophy and the Theosophical Movement.

Students interested in the history of the vicissitudes of the Parent theosophical society and its degeneracy into sects and sectarian teachings and practices, should consult *The Theosophical Movement*, an authentic and verifiable record of fact and philosophy from 1875 to date.

Robert Crosbie Founder of U.L.T.

The United Lodge of Theosophists was born from the Theosophical experience and lifelong devotion of Robert Crosbie to Masters, Their Message, and Their Messengers. Robert Crosbie (1849-1919) became convinced at sixteen that Truth can never be found in sectarianism. From then on his life became a search for that which was lost. He investigated mesmerism, hypnotism, spiritualism, mystical writings and philosophies, until he came in contact with Theosophy after the return of Madame Blavatsky to England in 1887.

By her instruction he placed himself under the direction of William Q. Judge. Mr. Crosbie was one of the earliest American members of the E. S. T. S. His connection made and the link regained, Mr. Crosbie worked unceasingly for the Movement in its exoteric and esoteric channels. He was for many years the mainstay of the Lodge in Boston, Mass.; was by Mr. Judge placed in charge of the E. S. members in Boston, and ultimately of New England.

His connection with both H.P.B. and Mr. Judge was close and intimate, but so carefully guarded that few ever suspected the relation to be more than casual and incident to the routine of Theosophical propagandum. During all the troublous period 1893-6 Mr. Crosbie shared to an extent unknown and undreamt of by others in the burdens and the confidence of Mr. Judge. At the Convention in April, 1895, which was held at Boston, Mr. Crosbie's quiet but effective work was largely instrumental in the results achieved —the formation of The Theosophical Society in America to replace the former American Section, and the adoption of a program of pure Theosophical endeavor.

On the death of Mr. Judge in 1896, Mr. Crosbie did what was possible to induce those most prominent in the T.S.A. to heed the dying words of Judge—"There should be calmness. Hold fast; go slow." But the same influences held sway as had produced all former wrong courses. Ambition and the desire to lead on the part of the few caused Mrs. Katherine Tingley to be heralded to the membership as the "successor" of Mr. Judge, as Mrs. Besant had claimed to be the "successor" of H.P.B. As ninety-eight per cent of the members accepted the representations made, Mr. Crosbie could only go with the majority if he would not desert the work built up by the sacrifices of H.P.B. and Mr. Judge before him.

Then ensued two painful years of rivalry—first between the T.S.A., under the leadership of Mrs. Tingley, and the Olcott-Besant society; then of violent dissensions between Mrs. Tingley and those who had been responsible for foisting her upon the confidence of the members of the T.S.A. This latter war of clashing ambitions and pretensions to apostolic authority, culminated in the Chicago convention in February, 1898, where, by the vote of more than ninety per cent of the delegates, the name of the T.S.A. was changed to that of "The Universal Brotherhood and Theosophical Society"; and a new constitution adopted giving to Madame Tingley absolute autocratic control over all the activities of the society. A handful of the delegates—those who had originally vouched for Madame Tingley—"bolted" the Convention, and thereafter called themselves the T.S.A.

Of all these events Mr. Crosbie was a witness and, as before, found no way open but to abide by the decision of the majority. For the ensuing six years he worked to the fullest extent possible to keep alive the spirit of fraternity and theosophical propagandum. By 1904 the once strong membership had dwindled away under the lurid management of Mrs. Tingley until there remained but a few hundreds out of many thousands. Further efforts being useless, Mr. Crosbie left the Tingley society and removed to Los Angeles, California.

He was then a man of 55, forsaken by fortune, friends, and opportunity; hated and despised by those he had tried to befriend. Two years were spent in struggles for a livelihood, and then, in 1906, he set about a resumption of Theosophical efforts undaunted, undismayed, undiscouraged by anything that had been or that was to be endured. A newspaper advertisement brought replies from a number of members and ex-members of the various societies. Conferences were held and finally, acceding once more to the wishes of the majority, a charter was obtained from the T.S.A., and meetings begun in a small room in February, 1906.

Two years later the T. S. A. changed its Constitution and its name, calling itself "The Theosophical Society"—a name already

in use by three distinct and differing associations. Through the efforts of Mr. Crosbie the Los Angeles Lodge opposed the changes and decided to continue as before. Thereupon those who had earlier assisted in the formation of the Lodge resigned. There remained Mr. Crosbie and seven others, four of whom were new to Theosophy and had, consequently, never been connected with any of the societies.

Origin and History of The United Lodge of Theosophists

Under Mr. Crosbie's guidance this small nucleus at once set to work to acquire a Theosophical Education as the basis for an enduring solidarity. Meantime public meetings were held twice each week. Simple talks on pure Theosophical fundamental teachings were given by Mr. Crosbie; applications made to all the problems of life; questions answered in terms of the teachings. By the spring of 1909 a solidarity and understanding had been achieved sufficient to warrant a sustained attempt, not to add one more to the already existing sectarian Theosophical societies, but to practice and disseminate the idea of Unity among individual Theosophists at large, regardless of organizational affiliations or differences—a definite procedure which should carry out the lines known to and worked for by Mr. Crosbie from the beginning. For he clearly saw that Theosophy itself was neglected while leaders were being followed, and that no possible union among Theosophists could ever come on the basis of personalities: there was the reef on which the Society had foundered, and a basis must be found which, excluding no persons, might be broad enough to include the members of any and all organizations.

A Declaration of principles and policy was accordingly drawn up from statements of Mr. Judge and a phrase used by him—"the united lodge of theosophists"—was adopted as the name for the association.

Individual study and impersonal work were inculcated by Mr. Crosbie as the sure path of the true Theosophist striving to hold fast to the basis and method of the lines originally laid down in the Letters of the Masters, the "esoteric section," and the "Five Messages" of H.P.B. to the American Theosophists—the path shown and exemplified by Masters, Their Messenger and her Colleague. Thus was the mother United Lodge of Theosophists firmly established.

The movement progressed slowly and surely. By 1912 sufficient growth and strength had been achieved to begin the publication of the magazine THEOSOPHY, the first number of which was issued in November of that year. This made possible the undertaking of three very important objects:—

1. The republication of the old magazine writings of H. P.

Blavatsky and Wm. Q. Judge which had been suffered by the various societies to go entirely out of print.

2. The reissue and circulation of the books of Mr. Judge which were almost entirely unknown to the coming generation of theosophical students.

3. The vindication and restoration of the calumniated reputations of H.P.B. and W.Q.J., by making their writings once more accessible to students, and by the dissemination of the actual facts of theosophical history—facts everywhere ignored, forgotten or perverted.

The publication of the magazine, the issuance of the books, the public meetings, the correspondence in connection therewith, went on hand in hand with individual study and group meetings of the Associates to maintain their solidarity, to better fit themselves to care for the ever-increasing inquiries and demands for theosophical help and direction.

All this work was maintained on purely constructive lines. Propagandum was assiduously kept free from the taint of speculation. The philosophy of Theosophy was presented in its purity. The facts of history were given with exact accuracy and accompanied by verifiable citations to original sources.

Mr. Crosbie died in 1919. During the entire life of the United Lodge up to that time, his had been the inspiring heart, the guiding mind, the living example of impersonal devotion to a Cause. The ten years of U.L.T. and the seven years of the magazine under his guidance are the record and the witness of the faithfulness with which he followed the Path shown by the teaching and exemplified by the life of H.P.B. and W.Q.J.

In those years the impetus spread until individual Theosophists the world around became Associates of the mother Lodge, readers of the magazine, students and workers for the Theosophical Movement. No distinction was ever made by Mr. Crosbie and those united with him in this work, between Associates of U.L.T. and non-members. No attempt was ever made to proselyte for members or to build up an organization of any kind. The position taken from the beginning and steadfastly adhered to was that in Masters, Their Message, and Their Messenger is the true Path of the Theosophical Movement which must be found, studied, assimilated and followed by all those who love Brotherhood and who aspire to become true *Theosophists*. Hence the continuous work of the Associates of U.L.T. was to acquire and spread a knowledge of the teachings of Theosophy as the *sine qua non* condition of that *nucleus* of Universal Brotherhood which was and is the First Object of the Theosophical Movement.

Since the death of Mr. Crosbie the work begun and nourished by him has been continued with unabated and undeviating devotion

to the strict lines of the original impulse and the original teachings. In the years that have gone by the number of individual Associates has enormously increased; other bodies of students have been formed in various centers with the same Declaration; the writings of the great Messenger and her Colleague are more than ever in demand; a great turmoil of search and inquiry has become evident in the various theosophical and other mystical and occult societies; and the tide of the Movement shows everywhere the rising signs of a *return to the Source.*

Individual Preparation Some brief account of the methods pursued in the mother United Lodge of Theosophists may serve as a help to others in their efforts to acquire a Theosophical education and forward the work of the Theosophical Movement.

Individual Study and Work are recognized and inculcated as the first foundation stone to be laid, and the methods of U.L.T. therefore afford no attraction to the self-seeker. Each student has to see for himself if he is not to remain a mere drone or follower of some Authority. "To the mentally lazy or obtuse Theosophy must remain a riddle."

In the process of learning, each Associate finds out for himself how much he has to *un*learn. In attempting to work for Theosophy, each Associate finds out for himself that before Teaching it is first necessary to *learn.* "It is not high learning that is needed, but solely devotion to humanity, faith in Masters, in the Higher Self, a comprehension of the fundamental truths of Theosophy and a little, only a little, sincere attempt to present those fundamental truths to a people who are in desperate need of them." Self-reliance and the development of the intuition—two of the main factors in the evolution of the individual Soul—are absolutely contingent upon the Associate's own efforts to understand and apply the Teachings of Theosophy in all directions. Each Associate is therefore constantly encouraged to pursue a *definite* course in overcoming one of the most prevalent defects of the race-mind—much reading and little thought. That course is,—

A thorough apprehension of the Fundamental Propositions of the *Secret Doctrine,* and a continuous effort to perceive their *universal* applications. For this purpose the pamphlets, *Conversations on Theosophy* and *Karma and Reincarnation* enable the individual Associate to form clear and clean mental perceptions and conceptions, and at the same time to free his mind from many inherent preconceptions.

Second, the study of the more extended teachings in the light of these Fundamental Propositions—this being the Platonic method continually insisted upon by H.P.B. For this work the *Ocean of*

Theosophy and the *Key to Theosophy* are constantly employed. The first is a true condensation of the *Secret Doctrine;* the second an invaluable aid to the study of the workings of one's own consciousness. Thus it is possible to begin to *realize* the identity of the universal and the particular in the principles and processes of one's own nature. In the individual's study and application, the magazine writings of the Teachers, and the compendious works, *Isis Unveiled* and the *Secret Doctrine,* will naturally be more and more drawn on as that storehouse of thought from which he can unfailingly correct his misapprehensions and misapplications, and steadily enlarge and enrich his mind with the Wisdom of the Masters—become himself in some degree an embodiment of it.

Although all cannot be teachers, yet each Associate can familiarize himself with the main Theosophical doctrines and promulgate them to those who are enquiring. "There is hardly a Theosophist in the whole Movement unable to help it by correcting erroneous impressions of outsiders, if not by actually propagating the ideas himself." The sad fact is that thousands in the world associate the name Theosophy with the absolutely spurious teachings of latter day claimants and false psychism, instead of with the Message sent to the world direct from the Masters through H.P.B.

It is only as the Associate, by study, application and efforts at promulgation, gains conviction and knowledge of his own, that he becomes in heart and spirit a Disciple.

Class Methods of Study and Work

Hand in hand with individual efforts on the part of each Associate to fit himself to be the better able to help and teach others, must go that *collective* work without which all individual attempts are foredoomed to be barren or selfish. Hence Associates are constantly encouraged to consistent regularity in attendance at all meetings of the United Lodge. This is taught as a primary matter of individual responsibility; as a means of readjustment and stimulus through contact with other minds similarly embued; as a place to meet inquirers into Theosophy and for repeating for the benefit of others what has been garnered by private study and reflection.

All meetings of the United Lodge of Theosophists are strictly for the purpose in hand—the study, practice, and promulgation of Theosophy, free from side issues, contentions, gossip, worldly or personal matters. Social activities have no part or place in the Lodge program, the whole aim being Theosophical work, not play. On this principle a new and truer basis of social communion is gradually becoming established.

All study classes are presided over by some older student, and one or another book is used as a text to follow. Years of experience have proven that for general purposes *The Ocean of Theoso-*

phy most nearly meets the requirements and limitations of the average mind; but classes are also held in the *Key to Theosophy,* and in the *Bhagavad-Gita* and *Notes* thereon. The Study classes are regularly announced at the public meetings and all who wish are welcome to attend and to participate. Not more than two study classes have been found practicable in addition to the other individual and collective activities of the Lodge.

Study class meetings last from an hour to an hour and a half—never longer. One student gives the Fundamental Propositions. Four or five speakers in turn do their best to give the teaching of the particular chapter or subject under consideration. Speakers are limited to ten minutes at most. All attempts at oratory, reading from books or manuscripts, memorized recitation and the use of notes are strongly discouraged, in order that reliance may be cultivated on the inherent power in any one to express what he knows. The time limit imposed enables the less confident and experienced Associates to try, without too severely taxing them; for the other speakers it tends to cultivate concentrated attention to the subject in hand, and discourages the general tendency to run into speculations, personal reminiscences, and diffused or repetitional utterance.

Time is always allowed for questions, and both questioners and speakers are encouraged in every way to be succinct, clear and one-pointed. The position taken is that the Reply is to be the teaching of Theosophy on the question propounded, not the opinion of the speaker; and the answer is to the Question, not to the questioner. This makes for accuracy and impersonality.

The method used in study classes has been found by experience to be the one best adapted to maintain interest, to insure both readiness and accuracy, and to enable each participant to correct his deficiencies of manner, of expression and of understanding. While the students in any class necessarily differ greatly in ability, education, energy and devotion, all benefit by the method employed. It becomes the settled understanding that the Lodge and the classes are a *body of students,* and that the humblest Associate who *tries* is truer to his pledge than the most gifted who do little or who criticize the efforts of those less able. In practice, it is found that the older students assist the younger, and that the more qualified in a mental sense very often learn from the superior virtues shown by those less endowed intellectually. All learn by observation and experience that one defect is no better than another. The prevailing human faults of criticism, pretense, invidious comparison and self-assertion are thus minimized or obviated, and replaced by mutual consideration, good-will, tolerance and respect.

It will readily be seen that the steadily held underlying objects of all private study and of all study classes are to assist every Associate to more and more truly embody in himself the *Declaration;*

to cultivate by individual and collective *work* the declared *basis for union;* to bring about in *practice* that unity of thought, will and feeling which will make a *united lodge of theosophists.* Thus the entire work of the Lodge is that of a School—a training school for the Associates to the extent that each participates, as well as a training school toward popularizing a knowledge of Theosophy in a nation which, for both masses and classes, is in sore need of its benefits.

Public Meetings and Lectures Two general public meetings are held each week. On Sundays an extemporaneous talk is given on some Theosophical subject, and on the week-day night meeting the same subject is used for a brief preliminary statement and then the time is devoted to Questions and Answers on the subject in hand and related topics. At each public meeting a statement is made of the objects of the Lodge and visitors are invited to ask for a copy of the Declaration. A short reading appropriate to the subject is given by some student—usually from the *Bhagavad-Gita, The Voice of the Silence,* the *Letters That Have Helped Me,* and occasionally from other devotional literature. A short but clear statement is made of what Theosophy is and where it comes from, and the fundamental propositions are given as the basis of treatment for the evening's work; followed by a talk on the announced subjects. These meetings are from an hour and a quarter to an hour and a half in length, and invariably close with an invitation to visitors and strangers to examine the books and pamphlets for sale and for loan, to meet the Associates if they desire, and to come again to the meetings and bring their friends.

All the public meetings hold just as closely to the work in hand as do the study classes. It is recognized that the great need of the world is a wide dissemination of the fundamental teachings of Theosophy, and that people come to the meetings to hear about *Theosophy*—what it is, and what it teaches on the great subjects of human interest. Experience has shown that the question and answer meetings are largely attended by visitors and their friends from the Sunday night meetings, and that their interest is keen. Tact and skill as well as Theosophical knowledge are of course highly requisite in handling a question and answer meeting. It is peculiarly in such question and answer meetings that prevailing tendencies crop up—to wander into side issues, to inject ideas and opinions from other systems, to raise abstract, moot and controversial subjects. These tendencies, and the occasional attempt of some visitor to monopolize the meeting for purposes of his own, under the guise of a questioner—all have to be met. It usually suffices to remind such questioners that the meetings are strictly for the purpose of presenting Theosophical teachings and that the Lodge is *not* an open forum. The Lodge rooms are maintained solely for the purpose of

the presentment of the fundamental principles of Theosophy. Therefore, unless one can conform to this purpose he must needs hire his own hall accommodations.

The public meetings of the United Lodge are entirely free from any taint of proselyting; their purpose is to acquaint those who care to come, with some of the leading ideas of Theosophy, to welcome all who may wish to inquire further, and to facilitate their studies in every possible way.

In all meetings, both those for the general public as well as the study classes, what is consistently kept in mind is the fact that *Theosophy is a body of knowledge,* and that any Theosophical association is, or should be, *a body of students of Theosophy.* This fundamental principle is embodied in the *Theosophy School* which, in the Mother Lodge, meets on Sunday morning. Combining the purpose and methods of both study class and public meeting, the Theosophy School represents no small part of the Lodge activities. Originally started for the Theosophical education of children, its scope has gradually widened to include young people and adults. A complete course for the children carries them through nine years, beginning with three years' study in *The Eternal Verities* and ending with the study of *The Ocean of Theosophy.* The adults study in their own classes the same material and with the end in view of becoming "universal" parents.

Support and Direction of the United Lodge

In the beginning the entire burden of responsibility for the expenses and direction of the Mother Lodge was assumed by Mr. Crosbie and the few original Associates. That principle has never been departed from. It was recognized that the assumption of responsibility without power or knowledge could only result in dissipation of energies and consequent loss. The voluntary help of all who might wish to participate in the necessary contributions of time, money and work has always been welcomed, and the basis of the maintenance of the Lodge always stated. No contributions of any kind have ever been solicited, directly or indirectly. The policy followed has been to state the facts; then leave to every Associate or other interested attendant to determine for himself to what extent, if any, he should participate. Themselves pledged to the support of the Lodge by their own free will, it was the fundamental conviction of the Founders of the Mother Lodge that each new Associate should have only such obligation as his own free will should determine. As the years have gone on, other Associates have joined in accepting the same responsibility both for the support and direction of the Lodge, but the very basis of the work, the principles of its establishment, the Objects for which it labors, and the policy adopted—all render it inevitable that—like any other purely

philanthropic effort—The United Lodge of Theosophists depends for its support and direction, in the final analysis, upon the few who are determined to *make Theosophy first.* The existence, growth, and undeviating adherence to its *Declaration* through all the years have been made possible by individual Theosophists who knew the right lines and were prepared to hold them—ready and willing to pay the cost of such adherence.

Formation of New United Lodges

Other Lodges have been formed from time to time in other cities, all taking the Declaration of the Mother Lodge, and all in fraternal affiliation with it and with each other, welcoming to their Association and to their activities all who might desire to share in them on the declared basis. Associates of all these Lodges are registered both locally and by the General Registrar of the Mother Lodge. The bond between the various United Lodges is the same as the bond between the Associates themselves, that of a common aim, purpose and teaching. It is to be clearly understood that each United Lodge is wholly autonomous, and stands entirely upon its own feet. While the Mother Lodge at Los Angeles, because of its longer experience and greater facilities, gladly assists in every possible way in the formation and work of sister Lodges, as it does in the efforts of individual Associates wherever and however situated, it specifically and absolutely disclaims any authority over or responsibility for any other Lodge or any Associate. This is for two reasons, amongst others:

(a) To do away with any and every vestige of *authority* in matters which are, in their very nature, purely spiritual, moral and intellectual;

(b) To put each Associate and each Lodge (or body of Associates) on their own responsibility under the Declaration and the Pledge of Associates. "Theosophist *is,* who Theosophy *does,*" and no amount of official supervision or procedure, or any loftiness of professions, can do away with Nature's law. One is an *Associate* to the extent that he embodies Theosophy; a Lodge is *United* to the extent that it is true to the Declaration.

Lodge Centres can only successfully spread by the formation of a nucleus of individual Associates who have trained themselves in the right line of thought and study, with the always available help of more experienced Lodge workers. For the mysteries of human nature are manifold, and it will always be found easy to go wide of the intention and lead others wrong, unless there is a constant checking up, both by the philosophy and by the experience and knowledge of those who have been through the needed trials and common experiments. The Associate Cards of the Mother Lodge provide the means of *individual* adhesion to the principles of the

Declaration. They are a form of Pledge and on individual honor. *The sum of the individual adhesions makes the cohesive body.* If individual *students* are rightly trained in Theosophical Education and Solidarity, individual Lodges will always remain united, and the collectivity of autonomous Lodges will always work in true harmony and emulation—not rivalry.

Hence the work of the Mother Lodge has never been in the direction of establishing new Lodges or a Society of any kind, but has at all times been directed (*a*) to public propagandum for Theosophy; (*b*) to affording right lines of study and work to its own Associates and to all fellow-students of Theosophy irrespective of organizational affiliations or predilections. The *holding power* is that of a definite end in view, not merely an ideal to be entertained. This power grows, individually and collectively, exactly in accordance with the soundness of the principles promulgated and the conviction of the Associates as to the reality of those principles.

Communications from interested persons on any of the subject matters herein discussed are always welcomed and every assistance possible gladly rendered by the Correspondent Associates of the Mother Lodge. All such communications should be addressed simply to

THE GENERAL REGISTRAR
The United Lodge of Theosophists
504 Metropolitan Building, Los Angeles, California, U.S.A.

STUDIES IN THE SECRET DOCTRINE

1

The Message of H.P.B.

IN the first series of these studies an attempt was made to draw the attention of the reader to the important fact that the message of H.P.B.'s *Secret Doctrine* was not new, nor did it stand alone. This is a basic principle; without a clear understanding of it, the student of Theosophy is bound to go astray.

If history has taught any lesson it has certainly taught this: every genuine spiritual Message has suffered corruption at the hands of well-meaning but non-intuitive and therefore non-spiritual followers of the Messenger. Such have blundered into separating the Message and the Messenger; in proceeding from the latter to the former; in examining the former in the light of the life-activities of the latter, instead of studying these life-activities in terms of the Message. In the Theosophical Movement of our age history repeats itself and any one who cares to do so can draw the parallel of its events in the early centuries of the Christian era. The pure teachings of Jesus, which influenced the three cultures of Egypt, Greece and Judea, met the ancient enemy very soon after the passing of the Teacher. The quarrels of Peter and Paul, compromises fatal to the pure Teachings, the hunt for heretics, the rise of Ammonias Saccas and his school are all reproduced in our own Theosophical Movement. What then took more than three hundred years has now been repeated on a higher spiral within half a century. The same story can be told of other Theosophic impulsions; the same drama can be seen enacted elsewhere in other eras.

To make adequate use of that lesson of history in the interests of the pure Teachings of H.P.B., for the preservation in as complete an integrity as is possible for imperfect human nature, no better course can be adopted than to point out reiteratedly this basic principle, to warn ourselves and our co-students against the pitfalls and dangers hinted at above.

The aim of the first series of studies was to show the Message of the *Secret Doctrine* as ancient and eternal—the latest link in a chain, ever lengthening from the far off, immemorial past, to a far off inconceivable future. Its predecessors were links in the chain and all the links were composed of the same substance, however different the outer form and shape of each link. The purpose was to make clear beyond doubt that the Wisdom-Religion is the immortal ego reincarnating periodically in the world of matter, and that it is fatal to mistake the garment of flesh for the pure soul.

The book, *Secret Doctrine,* is a ray of the SECRET DOC-

TRINE, eternal and unevolving, constant and unchanging, consistent and unvarying. The soul and substance of the SECRET DOCTRINE have to be looked for in the body of the *Secret Doctrine*, with its material organs and organisms. Not the soul in its completion, nor the substance in its entirety have incarnated in the book. Further, let the student make note of the very important fact that the Message of H.P.B.'s *Secret Doctrine* is *not* her whole message. Four eternal basic principles have come into incarnation in *Isis Unveiled*, the *Secret Doctrine*, *The Key to Theosophy*, and *The Voice of the Silence*. The first is like the human voice of conscience, warning and advising us to beware of the dangers of the lower self of the world of matter; then came the monumental volumes which enlighten the human head to think spiritually. *The Key to Theosophy* enables our hands to act in terms of that thinking and lest one-sided activity engendered should push the student into exaggerations, *The Voice of the Silence* was given.

A proper study of the soul and substance of these four works will not only enable the student to assign proper valuations to the material in which they clothe themselves, but will also help him to appraise H.P.B.'s innumerable articles, descriptive narratives of strange happenings in strange caves and jungles of this world, and thrilling reports of nightmares in the world of dreams. Just as to understand the nature of the soul of one life is to understand the nature of the same soul in other lives, so also a proper valuation of the soul and substance of H.P.B.'s message brings a correct appreciation of the nature of the Wisdom-Religion—the undying SECRET DOCTRINE.

It is necessary to emphasize the fact of the coherent kinship existing between the different writings of H.P.B. A ludicrous view prevails that there are serious mistakes and significant omissions in *Isis Unveiled*. On the other hand how many are there who, in studying or applying the golden precepts of *The Voice of the Silence*, bear in mind the serious and significant fact divulged in the preface of that little volume, that less than half of these deep and profound sayings have been sung? The student of today has to guard himself against certain disadvantages under which he is laboring. During the lifetime of H. P. Blavatsky, and especially after her passing, false notions, wrong thoughts and incorrect teachings—all inconsistent in themselves—have sprung up. Exactly as we suffer from wrong habits contracted in childhood, modern students of Theosophy labor in an atmosphere charged with notions and innovations. One of these is the peculiar heresy of separateness between the component parts of a complete whole—the division made between the books of H.P.B. The process leads to its inevitable nemesis—division between the Message and the Messenger, and then, alas! between different sets of life-activities

of the Messenger herself, so that by turn *Isis* "full of mistakes" is pitted against the *Secret Doctrine* which is found "inconsistent," and H.P.B. is parceled into white, grey and black—the spiritual teacher, the questionable medium and the fraudulent trickster, rolled into one.

Therefore, it is essential to strike a note of warning against this prevailing heresy. H.P.B.'s message is consistent in itself, provided, of course, that the whole message is taken as a unit; secondly, between that message and the messenger, there subsists a consistency. In the first series was labored the point of H.P.B.'s message being an incarnation of the Ageless Wisdom, in harmony with its previous incarnations. The object of the present series is to show the dovetailing of the teachings of *all* the writings of H.P.B. The *Secret Doctrine* cannot be comprehended without an adequate understanding of *Isis Unveiled* and other writings from the same pen.

Isis Unveiled is a much neglected study. If for many the *Secret Doctrine* has remained a sealed mystery, or if, for an equally large number of readers, it is but an abracadabra, one of the chief reasons is this neglect of the previous work—a veritable Forerunner, a magnificent "attempt to aid the student to detect the vital principles which underlie the philosophical systems of old."

> "My chief and only object was to bring into prominence that the basic and fundamental principles of every exoteric religion and philosophy, old or new, were from the first to last but the echoes of the primeval 'Wisdom-Religion.'" ("Mistaken Notions on the Secret Doctrine" by H. P. B., *Lucifer,* June, 1890.)

Though the very opening sentences of *Isis* clearly indicate the real source from which its contents were derived, though the Volumes are replete with equally clear testimony of the part of the Adepts in its composition, the facts have been ignored or overlooked by students. Consider the following statements:

> "We may well be taxed with too loose and careless a mode of expression, with a misuse of the foreign language in which we write, with leaving too much unsaid and depending unwarrantably upon the imperfectly developed intuition of the reader. But there never was, nor can there be, any radical discrepancy between the teachings in *"Isis"* and those of this later period, as both proceed from one and the same source—the ADEPT BROTHERS." ("Seeming 'Discrepancies,'" *The Theosophist,* June, 1882.)

> "While writing *Isis,* we were not permitted to enter into details; hence—the vague generalities. We are told to do so now—and we do as we are commanded." ("'Isis Unveiled' and the 'Theosophist' on Reincarnation," by H. B. P., *The Theosophist,* August, 1882.)

> "Although, in view of the later more minute rendering of the esoteric doctrines, it is quite immaterial what may have been written in *"Isis"*—an encylopedia of occult subjects in which each of these *is hardly sketched*—let it be known at once, that the writer maintains the correctness of every

word given out upon the subject in my earlier volumes. ("Theories about Reincarnation and Spirits" by H.P.B., *The Path,* November, 1886.)

"And what I say and maintain is this: Save the direct quotations and the many afore specified and mentioned misprints, errors and misquotations, and the general make-up of *Isis Unveiled,* for which I am in no way responsible, (a) every word of information found in this work or in my later writings, comes from the teachings of our Eastern Masters; and (b) that many a passage in these works has been written by me *under their dictation.* In saying this no supernatural claim is urged, for no miracle is performed by such a dictation." ("My Books," by H. P. B., *Lucifer,* May, 1891.)

These statements ought to urge any reader on to a vigorous study of *Isis Unveiled.* The same in reference to the *Key,* which is a book of practical application, as it deals with principles in the light of which our own actions can be directed along the lines laid down. Similarly, in reference to the *Voice.* The *Secret Doctrine* cannot be comprehended unless the life is lived according to the golden precepts. Let us see if a system cannot be elaborated for such a study, as recommended by her in "Mistaken Notions on 'The Secret Doctrine' "; to find out the relationship which exists between *Isis* and the *Secret Doctrine.* The former clears the ground of the weeds and dead roots of science and theology. It hints at, suggests and in several places conclusively shows, the danger which awaits their sickly and deformed child—spiritualistic and psychical research which inherits the bigotry, conceit and materialism of its father science, the fanaticism, credulity and superstition of its mother, "revealed" religion. *Isis Unveiled* is written on the basis that "the next best thing to learning what is true is to ascertain what is not true." These Volumes show what is false in science, in religion, in psychical phenomena, and thus uncovers what is genuine and noble and true. It prepares us to receive "all that can be given out to the world in this century," which is done in the *Secret Doctrine.* Just as in *Isis* exposure of mistakes and falsehoods unveils some wonderful truths, so also in the *Secret Doctrine,* through the constructive and positive teachings are laid bare the fictions and defects of all three—science, religion and spiritualism. Science deals with Nature primarily; theology with man; each deals partially with both nature and man. Thus science deals with matter and makes man its product. Theology deals with soul, unrelated to material evolution. The psychical creeds are superphysical in their materialism, and unscientific in their dogmatic belief. The cosmogenesis and the anthropogenises of the *Secret Doctrine* remove these absurdities and teach how man is part of Nature—which is material, intellectual and spiritual—matter which is living, intelligence which is evolving and spirit which is ensouling—these three making the *substance* of space, beginningless and endless in manifestation which is periodic. The higher science of

living matter, the true psychism of man, the Thinker, the noble religion of Universal Immortality, to which man and matter alike are subservient—these are the sacred themes of the Message of H.P.B.

To study with her these holy subjects so that our minds may be knit closer together and all feel the beneficence and the grace of our common immortality, and realize, however dimly, that within *us* is the *Secret Doctrine*—to that great task and noble enterprise all are invited. To learn from the Message of H.P.B. is possible only as we serve it and the present task is, then, to inspire as many as possible to participate in the vindication and recognition of the *Secret Doctrine.* This can only be done as earnest minds ponder over its contents, and earnest hearts grow aflame to serve.

The Karmic Way

We acknowledge the Law of Karma intellectually; we teach and preach it, and in some sense conform our lives thereto, even making great sacrifices to do so.

Nevertheless, such is the craft of Kama-Manas within, we sometimes go on for the length of a lifetime acting as though the Law had *exceptions;* as though by personal cleverness, or by the protecting force of circumstances, certain forms of Karma could not fall on us; or perhaps we feel that we are safe for this life, and the next does not matter.

But in sober and grim reality, Karma is *ourself,* and *all* of ourself; it governs and *is* every inner principle and every subdivision of every inner principle and the action of each of these is—illusion. And every form of suffering is illusion, every form can and *will* originate within our individual selves, however propitious our outer circumstances, however seemingly shielded our whole environment.

Some day, to the man who dares Karmic Law, the veils will be torn ruthlessly aside at a moment least expected, and black horror revealed in the midst of his sunshine. It needs no grim aspect of Nature, no storms and conflicts of the material world. A man may walk among other men in the sunlight, partaking of their lives with smiling face, while all the time if the veil of Maya were to drop for a moment, and men could for an instant feel as he feels, there would be no room left in their souls for any emotion save agonized pity.

Many know this *academically;* the man who learns it *practically* will never again find any creature too low, too demoniac for deepest pity, or ever again pass personal judgment on any living creature.

THE LIVING POWER OF THEOSOPHY

ONE of the difficulties under which students of Theosophy labor is the partial and therefore one-sided or distorted view they take of the Wisdom-Religion. For some, Theosophy takes the place of an out-worn creed; for others it provides a better field for philosophic speculation; for a third class it is the interesting study of a new science which instructs where modern knowledge breaks down; for still others it affords, through the many and varied associations which exist in its name and for its sake, avenues of some altruistic expression. Only a few seem to recognize the synthetic character of Theosophy, viz., that it is the Religion of the Spirit, free and immortal; that it is the Philosophy of the Heart, to be practised universally by us all the time; that it is the Science of Life which instructs us in the self-devised methods of never-dying energies moving in the direction of Universal Self-Consciousness, that it is the teacher of the Higher altruism which calls for self-correction and growth from within, on the part of every being, resulting in the growth of all.

It is curious that the science of the Self is made applicable by many to every other thing but the Self and the operation of its laws is seen in all other beings but our own being. Every one lives by some power within himself, whose influence is so eclipsed and even obliterated that it remains non-recognizable. This takes place because in the sphere of deeds other people's will guides our organs of action; similarly on the plane of feelings our heart is energized by other people's emotions; our thinking too is done by proxy while our heads often are replete only with the thoughts of other men.

Once the student recognizes to the full two fundamental principles—that Theosophy is a great synthesis of religion, philosophy and science, and that it, as a synthesis, primarily concerns itself, touches and affects the causal forces of the Self producing as effect myriad forms—his task will become less difficult.

Such a recognition will inevitably lead him to study every Theosophic truth from three points of view—spirit, mind, matter; also to apply every truth in three distinct spheres of heart, head, hands. Such study and practise will convince him very soon that the synthesis is rooted in and proceeds from within his own spiritual Being, but affects through his actions the deeds of others; through his likes and dislikes, the pleasures and pains of others; through his thoughts, the minds of others; and that in turn he is so affected by others. If Theosophy in study reveals itself as a synthesis of religion, philosophy and science, in applying its tenets and doctrines we soon begin to sense that an additional or fourth factor exists—a kind of over-soul, which is the Higher Altruism.

Altruism is the Absolute whose three aspects are the religion to be *lived* in terms of the philosophy to be learnt and of the science to be practised. To *practise,* to *learn,* to *live,* for and as the All—is to manifest the Living Power of Theosophy.

This living power of Theosophy lies latent, buried deep down, in the heart of every man. Therefore everyone who is not a Theosophist is a Theosophist in embryo. It ought to be clear to an intelligent student that his task, however difficult, is not complex. Theosophy advocates the simple life by insistently pointing out in a hundred ways that the power by which we live is of a simple character, both in its origin and in its operations. Men have strayed away from this simplicity and have assumed a million complexes by looking for knowledge outside of the Self, for peace and happiness *without* the Self, for divinity in other than the Self. Thus started on the incline plane of retrogression we see division where a solidarity exists—division between science and religion, between inanimate and animate, between secular and sacred. In place of "the immanence of God and the solidarity of man" is proclaimed—God in the heaven and men the children of dust and worms on earth. This blunder and its correction which Theosophy puts forward has to be understood and applied by each student to himself in his own life. Unless this is done Theosophy will remain a religion, a philosophy, a science, a mode of charity, a method of philanthropy in contradistinction to other religions, philosophies, sciences, modes and methods of altruistic efforts.

H. P. Blavatsky has recorded her complaint in more than one place that solidarity in the ranks of Theosophists did not exist in spite of the fact that they were able to preach religious truths, and to put before the scientific world wonderful information in an instructive way. The religion of Universal Spirit fails to inspire most of us when our feelings are hurt by a fellow-Theosophist, or to give us courage to stand by him when he is unjustly attacked. Our philosophy of the One and Impartite Self evaporates into impracticality when we have to say that the moral leper, the intellectual prostitute, the psychically drunk, are our brothers. This will continue as long as the Synthesis of Theosophy is not applied by us to purify our lower nature and to create a higher perception of altruism.

The Living Power of Theosophy must become the power by which we live. As we have a material instrument and an energizing mind, and as we are in being spiritual, we must *live as spiritual beings* our Religion of Joyous Immortality which ensouls and illumines the mind. Aided by the philosophy of Theosophy we must let that mind energize our house of flesh, so that the latter is no more a palace of pleasure, but a Temple of the Living God, the Ruler who rules from within.

AMONG FRIENDS

"FREDERICK was in asking for advice this morning," said the Judge, unfolding his napkin and settling back in his chair with a sigh of relaxation. "Took a solid hour of hard-won time—I'll have to make it up this evening."

"Probably found he'd come to the wrong place at that," declared Captain Blunt, sardonically. "You're the best friend to come to for advice—and not get any—that I've seen yet," and the Captain swooped down on the menu card as determinedly as if he were back in the service again and attacking an enemy plane.

"You didn't expect me to tell him just what to do, I hope," returned the judge, a reminiscent smile toning the austerity of his face.

"Not after what you told—or rather, didn't tell me!" was the answer.

"There, there, Captain—what are you going to have?" interposed Doctor, as a waiter came along to take their orders.

It is seldom that the man-contingent of the Family can take luncheon together downtown, but somehow that much-desired consummation had been effected today. Mr. Browser and Pilgrim had dropped in unexpectedly just before Doctor's hasty nooning; the Judge had been caught by telephone; Captain Blunt, noting the latter in the depths of a passing taxi as it paused in the traffic, had leaped in beside him; and Mr. Quester had been picked up similarly a few blocks further on. Everybody was happy over the pleasant rencontre; fortuitous gatherings are often so much more pleasant than those carefully planned.

"What was Frederick's problem?" asked Mr. Quester, after orders had been written and the serious business of luncheon thus attended to.

"Oh, it was a personal one," answered the Judge, with his usual reticence.

"So, of course you quoted him a few lines of 'scripture,' after he had unloaded his woes, and sent him on his way rejoicing," said the Captain gloomily. "I know your methods by experience."

There was a laugh at this, in which the Captain grudgingly joined. "They are not *my* methods," disclaimed the Judge, "but those of the *real* Theosophists from whose example we have all learned what little we know as to practical applications of the teaching. They didn't give advice, but always pointed to *principles;* they knew full well we would never learn save as we cultivated self-reliance, and made our own applications for ourselves."

" 'The duty of another is full of danger,' " quoted Mr. Browser sententiously.

"Oh, of course, if one is afraid—" began the Captain. Whereupon Pilgrim, who had been quietly listening to the raillery, interposed, "Well, one *ought* to be afraid; this mixing, both asked and unasked, in the business of other people has been the bane of Theosophical work for years—with its resulting personal followings and the assumption on the part of some students of a knowledge not possessed. The very mission of H.P.B., according to the Masters who sent her, was to break down our race tendency to blind servility to persons."

"I can understand the need of non-interference with the *personal* lives of others," said Mr. Quester, thoughtfully, "but how about the Theosophic life—seems to me that would be different?"

"Not at all," rejoined Pilgrim, quite forgetting his luncheon. "Isn't that where we make one of our greatest mistakes—in trying to separate our student-life from our personal lives, our family lives, our business lives, or any other phase of our existence? Life is not divided into separate compartments; life is *one*. Knowledge comes from the application of Theosophy in the whole of daily life—not some parts of it, to the exclusion of others. So all work and all relations are 'Theosophical' for the student who is in earnest."

"This policy of non-interference is a subtle and difficult matter to apply," remarked Doctor, with the air of a man who has had sorry experience. "It does seem as if one had no sooner stuck his head above the Theosophical horizon—even to the slight extent that his bald spot glistens in the sun—than a flock of his fellows begin to turn to him and ask him what they ought to do. As for me, I used to *tell* them; got myself into some lovely messes in consequence!"

"What do you care, if you learned something?" asked the Captain, attacking his salad mournfully.

"But the others got into lovely messes, too," answered Doctor soberly. "It's a mighty serious thing to have thrown a fellow-student off the line, however fine one's motive may have been."

"Mother made a shrewd observation the other day," said Mr. Browser. "In telling the details of their problems, she said, people commonly neglect, whether purposely or otherwise, to state that particular factor which in itself provides a key to the solution. Have you ever noticed it?"

"Yes, that is so," remarked the Judge. "But I think Mother seldom gives advice. For instance, Master Frederick dropped the information this morning that he had already been to her; said she had suggested he study a passage in the *Key to Theosophy*, but that he was looking for advice, not a course of study—thought she was 'talking down' to him—he was 'no child'!"

"I begin to experience a true fellow-feeling for Brother Fred-

erick," sighed Captain Blunt, glancing over to the Judge with a reminiscent twinkle. "It wasn't so long ago that somebody was 'talking down' to me—and incidentally recommending sundry passages for my thoughtful consideration."

"The question is: did you look them up?" declared Pilgrim. "If you did, you probably got what was good for you; if you didn't, the chances are it wasn't *advice* that you wanted at all, but confirmation of a course of action you had already decided to take."

"A sort of shifting of the responsibility for our own actions, or an unconscious effort to do so," agreed Doctor, boldly pouring himself a second cup of coffee, and remarking to the acquiescent Captain, "No harm in good fresh coffee like this, is there?"

"But 'talking down' to somebody whom we believe less experienced than ourselves is very easily dropped into," he continued. "We doctors are apt to do it. People come to us in distress, want to know what to do, and are so grateful for help received that thereafter the one through whom the help came is often considered a 'special person' or an 'authority'. In almost no time we get to believing that we *are*."

"Same thing with us students of Theosophy," said Pilgrim. "Even if we know the teachings only a little in their practical application, we quite likely appear wise to our neighbors, who know the philosophy not at all. Then they naturally gravitate in our direction—and we'll find ourselves becoming a bit 'elevated,' if we don't watch out."

"No danger, if we remember the example set by H.P.B. and W.Q.J., together with the science of life as rationalized in their writings," put in Browser.

"Yes, they were 'model students' indeed," agreed the Judge. "Sometimes I think that was one of the particular things they tried to do for us," he went on, "to show us what a 'model student' should be. Both took the position of 'pupil-teachers' and no more; neither assumed any 'authority'—in fact, both specifically disclaimed it again and again—pointing to Those who were behind; neither built up a personal following, taking measures repeatedly to adjust the relations when students manifested a tendency to deify them."

"One thing is certainly apparent," said Doctor, pushing back his chair and fishing absently in his pockets for an elusive hat-check, "they consistently avoided giving personal advice. Study of the history of the Theosophical Movement, with its collateral documents, proves that—as do various excerpts from their letters to students which have come to light down the years. In most cases where advice was sought a general *direction* was indicated and the teachings were pointed to, by quotation or otherwise, which might

give the student a *principle for action* under the circumstances in which he found himself."

"That helps a man to put himself on his own feet," declared Captain Blunt, deftly acquiring Doctor's check with one hand and Pilgrim's with the other, while the latter looked bewilderingly about the cluttered table, trying to find his score. "This is no Path for 'leaners' or weaklings—that's certain!"

"'For occultists must be found, fostered and prepared,'" quoted the infallible Browser earnestly, "'against the time when power will be needed and pretensions go for naught'."

"Do you suppose good old Frederick will study the passage in the *Key* that was recommended to him?" asked the Captain with a laugh, as the friends were moving towards the coat-room.

"Well, it's a good one, full of real common sense for whoever gets notions about 'asceticism,'" answered the Judge, his bulky shoulders shaking a bit from some inward enjoyment, though his face retained its accustomed soberness.

"What is it?" asked Mr. Quester eagerly. "Will you give me the reference?"

"I've given you the *cue,* which is all I can give you," was the answer, and the Judge rolled a humorous eye Quester-wards. "Search the Scriptures and use your intuition—always remembering that it takes *two* to make a bargain."

Pilgrim and Mr. Browser departed laughingly for the Theosophical Rooms, accompanied by a bewildered Quester, in search of a *Key*. Doctor and the Judge went in the opposite direction, the latter glancing at his watch and anxiously signalling a passing taxicab. Captain Blunt plunged off into the traffic, seemingly paying no attention to the raucous challenges of the screeching horns as he made for the subway. The rarely achieved meeting among friends at the luncheon-table was over.

Deity

For Theosophists of our school the Deity is a Unity in which all other units in their infinite variety merge and from which they are indistinguishable—except in the prism of theistic *Maya.* The individual drops of the curling waves of the universal Ocean have no independent existence. In short, while the Theist proclaims his God a gigantic universal Being, the Theosophist declares with Heraclitus, as quoted by a modern author that the One Absolute is not Being—but *becoming:* the ever-developing, cyclic evolution, the Perpetual Motion of Nature visible and invisible—moving and breathing even during its long Pralayic Sleep.—H. P. B.

INDIAN SPIRITUAL AROUSAL

THE student of Theosophy should be interested in India. This is mainly due to some significant statements contained in letters from the Masters received in the days of H. P. Blavatsky. The intimate connection of the Masters with India, ancient but also of the future, and the place her philosophy and mysticism occupies in Their eclectic system, the Wisdom-Religion, have very naturally aroused the ardour of not a few among the genuine students of Theosophy. The early efforts of H. P. Blavatsky produced some very tangible results in that ancient land, but since her departure in 1885, the course of Theosophy has not run smooth. Her Masters' message, which she delivered to the world, remains still to be truthfully presented to the India of today. During these forty years India has gone forward on her path of progress, but as yet she has not succeeded to her own spiritual self-realization. In consequence she is not able to fulfill her legitimate mission in the world. Her political dependence is *not* the cause thereof; that is an *effect* of her spiritual condition. Lack of moral strength, of spiritual practise and of wise intelligence show themselves in superstition and non-solidarity among her peoples. Her culture, founded on Religion and permeated through and through with its forces, affects today as it affected in the past her politico-social polity. As a fact this has been recognized, but little thought has been bestowed to find ways and means for a practical application.

Though a strong feeling it is not a matter of faith with the Indians that spirituality is the basis of their culture and civilization. They are not convinced that a spiritual awakening is their first necessity and that cultural and political readjustment would naturally take place following such awakening. It is not difficult to comprehend why the prevailing sentiment favors the idea that politically free India would soon and easily regain her lost spirituality. This seems to us a mistaken view. Politically free nations are not spiritual; they are compelled to be absorbed with their state business and in the struggle for existence each Nation-State has to compete with others. Such political units have scant opportunity to find their own souls. Nations, like men, live identified with and in terms of their bodies and minds. The difference between ancient and modern peoples is that the soul of the former is more grown through the passage of experience than that of the latter. Once the soul of a people has incarnated into its body-politic, it comes under a process analogous to Reincarnation in the case of the human individual. This is known as the rise and decline of civilizations. India has been under the influence of that cyclic process for long centuries. Her present condition and status is precedent

to a new incarnation of the ancient soul. What kind of incarnation it will be, what type of manifestation will take place, depends on the body which is now quickening in the womb of regeneration. Her patriots and poets, saints and sages, heads and hearts—her manhood and womanhood of today are the parents responsible for the new body into which that immemorial soul will descend.

Towards this consummation H.P.B. and those who truly supported her work, toiled and labored. They were not alone, for her wisdom and insight enabled her and her movement to take their legitimate place in Indian affairs. In political struggle, in social reformation, in religious renaissance, interested parties, *i.e.*, Indians themselves and Englishmen like Mr. A. O. Hume, whose Karma and Dharma gave them the opportunities, were left free, encouraged and inspired by her and her colleagues. She and her movement were the Atma of the three upadhis of politics, sociology and religion. When after her departure lack of true perspective, insight and understanding of the situation sold this spiritual birthright for a mess of pottage, the influence and power, real and spiritual of Theosophy waned. Instead of giving the needed inspiration to patriots in their political work, the needed direction to reformers in their task of social emancipation, the needed knowledge to those who were purifiers of religious creeds while themselves remaining students and servants of Theosophy and its Masters, members of the Theosophical Society themselves turned politicians and priests. Instead of endeavoring to teach by life most of them began teaching by lips. Instead of studying their conditions and beliefs in the light of the philosophy of Theosophy, they began to examine Theosophy in the light of worn-out creeds, superstitious customs and manners and the rising tide of political feeling.

A few earnest and devoted men attempted under very difficult circumstances to theosophize their own lives and labors with a view to pour the waters of life into the empty vessels of once-glorious religion. They studied their ancient scriptures in the light of Theosophy. The influence of such men, however restricted and unrecognized, takes form and shape, now and then.

In recent years a great change has been taking place in that ancient land. Political emancipation, due to the labors for self-purification of the people by Mr. Gandhi, has precipitated a very natural manifestation; defects and weaknesses inherent in the nation have become apparent to the nation. As time goes by the *inwardness* of Mr. Gandhi's programme of *Satyagraha* begins to show its real strength and glory. It is not altogether just to judge any movement by its defects and failures, and especially in the light of spiritual science the outburst of defects and demerits, faults and vices have to be reckoned on a different basis.

These thoughts occur because of a document issued by an old-time Theosophist, Babu Bhagavan Das, whose services to the cause are now rendered on the political field. One of the main defects which has now become fully patent to all Indians, under the process referred to above, is the sad fact of dis-union and dis-unity among the different castes and creeds of India. Many are the ways and means suggested to overcome this vice. Among them some religious programmes have been put forward, *e.g.*, to unite Hindus, Muslims and Parsis on the platform of Sufism, which at once emphasizes "the intellectual aspects of Sufism along with the culture of the heart." But in Babu Bhagavan Das' project is a truer and a sure remedy. It is a noble appeal to his countrymen. He proposes that the Indian National Congress should approach the nation with a more fundamental and more basic call for unity. Space forbids our reprinting the document in full, but we give some extracts:

The leaders of the Congress have been telling the Indian People of many creeds, to cease from mutual strife, to make peace with each other, to promote Hindu-Muslim unity. But they are not succeeding. Why are they not succeeding?

I urge that they are not succeeding *because* they are *not* telling the People the real secret of such unity. They are telling them only that unless they so unite, they will not be able to fight successfully against the Bureaucracy. But a unity gained by a mere spirit of opposition to a common enemy is false, fragile, and very temporary unity. It is bound to break up as soon as the opposition either fails, or even succeeds. History is full of instances. The latest and the largest is before our very eyes, today, in the case of the so-called Allies, who became very much dis-allied as soon as Germany fell, exhausted, on her knees. In our case, even such poor success is not likely, under our present conditions. The Allies were really allied, at least during the latter half of the War, and really worked together. We are not doing that even. Suspicions, distrusts, bickerings, efforts to force one another's hands, to browbeat and coerce and drive, to make catspaws of one another, as between the various religious communities, are perpetual; and open fights and criminal violence between Hindu and Muslim are occurring perennially.

If, then, we want a genuine and permanent unity, we must proclaim to the people, the real secret of such unity.

"Be good, be good, don't quarrel, don't quarrel, for, otherwise, you will not be able to wrest from the hands of the Bureaucracy and swallow the sweet fruit of Swaraj"—this is not enough to say. For Swaraj, if it has any common meaning today, means only opposition to, and ousting from power, of the Bureaucracy. What is to come after, nobody shows any signs of knowing, or cares to discuss soberly. Such interested friendship, founded on mere opposition to a common enemy, will not do. It is very fragile, indeed, an ever-breaking, reed to rely on. The Congress should take its moral courage in both its hands, and proclaim to the men of the various creeds, that *yari* (friendship) is necessary *because all religions are one at heart, because all human beings are one in divine essence.* The wisest Hindus and the wisest Muslims declare it to be so.

Such is the real secret of Unity, of steady, strong, permanent unity between the creeds; this is the one and the only secret of peace on earth and good will among men, the earth and the men of India, and also of other lands.

The leaders of the Congress, the members of the All-India Congress Committee, are the elect and the select of the Indian People. They have been chosen by the People to guide their destinies in the great struggle for national freedom. The greatest living leader of this struggle has enjoined on us to use the spiritual weapon of non-violence, and make a great experiment, and establish a new precedent in history. What I am endeavoring to recall to the memory of the other leaders is only the very ancient shield corresponding to that sword.

In every living religion this essential truth is plainly writ. Only the *khudi* (the selfishness) of the custodians has hidden the Face of *Khuda* (the Supreme Self) with thick veils of words and formalisms, which divide man from brother-man, and promote strife instead of the Peace of God; even as the lawlessness of the custodians has distorted the limbs of law, so that it now hurts instead of helping the welfare of the people for which alone the public *servant* is paid and entrusted with power.

I therefore suggest to the leaders to remind these custodians; to remind them of this essential Truth present in every religion as its very heart. . . . The leaders should request these custodians to put this truth diligently before their respective flocks, and teach them that it is far more important to bear in mind than the outer rites and ceremonies; teach them that these outer customs and observances are but means for the realization of this simple Truth as the end; even as many different kinds of clothes are but means to the health, the comfort, the decency, of the human body, which is one in shape for all, while the clothes differ. Tell them not to lay stress on the differences of shape in the outer garb of the religions, the crescents, the crosses, the tri-shulas; let them see that even these are the same in general outline. Tell them not to emphasize the artificial outer ritual but the Natural Inner Spirit.

Spirituality is the very essence of common sense. It is because the Inner *Spirit* is *Common* to all living beings, that it becomes possible for *sense* to be *common, i. e.,* for understanding to be mutual. This spirituality, which consists in the active living recognition of the commonness, the universality of the One Spirit, is the most practical of all practical measures which common sense makes a speciality of devising. This fact should be brought home to us all by the glaring, staring, difficulty of bringing about a real unity of Hindu-Muslim-Buddhist-Christian-Parsi-Sikh-Jain-Jew and the others. This unity is a very PRACTICAL *sine qua non* to secure, if we would succeed in the nation's struggle for freedom. The lack of it has been the one cause of the nation's downfall. The creation and establishment of it is more necessary, more potent for the nation's successful rising to self-government, than even khaddar and panchavats and national schools and civil disobedience; for it is the foundation of them all. The lack of it amongst the People is the one thing which enables the Bureaucracy to "divide and rule," as some of them have openly confessed in their published books.

LIVING THE LIFE

DEAR COMPANIONS:

No one who sees his mistakes can be a hopeless case. The moment we see we are deluded, that moment we are no longer deluded, although we may be surrounded by the consequences of delusion and have to work through them. Any trouble and hindrance comes from self-identification with delusion and mistakes; this is the delusion of delusions.

The way you are furnishing the motive power for the business is great. One feels less and less desire for the things of this world, *but he must work.* It is Karma, and Karma is Dharma—duty; duty, not "inclinations," is what is required of us. The motive is duty, not love of the game as it is played; we would not play for love of it. But if we aspire to become as Masters are, we work as those do who work for themselves and for ignoble aims; we work just as they do, but our work is not theirs.

It is well to keep the mind off the future as much as possible—as far as results are concerned, and to concentrate on the immediate work in hand; do that and the rest will follow and find you ready to go on with it—whatever it may be. Above all, avoid being carried away by the excitement of effort; be calm and confident; cultivate calmness and confidence; by them one preserves his best judgment and highest powers. Each day contains no more than a day's work; each day contains so many hours for our appointed work; let each day and hour be attended to as it arrives. Avoid useless sacrifice of thought and effort—conserve energies, work without strain.

If help is to come into the Movement we have at heart, the ways by which it will come are provided, and the opportunities will be presented. All we have to do is to take advantage of the opportunities, step by step, as they arrive, doing the best we know, but fearing no failure, courting no success. Keep the attitude "I am doing nothing" before you; it will serve to lessen the strain that makes you tired. Take the position that everything is going to be for the best, and that your part is to perform whatever comes before you to do. It then becomes the performance of duty, and should arouse no more strain than routine work—and build no castles in the air; they only cause fear of their destruction, and in themselves are useless. Take what Karma brings you and make good use of it. Karma will bring to us what belongs, so there can be no cause for worrying over any future; there is need only that we hold all our powers in readiness to make good use of what is brought to us, and this is best done by a quiet, calm, confident performance of what we are able to do, from day to day—from day to day.

I am glad that M—— is getting on right lines. Hope that

he will get on a straight line of thought and action. So many mystical minds from their love of mystic meanings, turn over the dust heaps of times when hidden meanings were absolutely necessary, and overlook the clear unequivocal truth which is before their very eyes. This is lack of discrimination. If they studied the work of the Lodge down the ages they would know better than to spend much time on past efforts, the only record of which is found in the impress made on the minds of the time, and they would at once take up the lines laid down in the present effort.

Yes, it is war; but not against persons. War for the Truth—the eternal ideas, the eternal thought in the Eternal Mind; war against error, cant and hypocrisy. When the Eternal Verities are presented to the world they are always presented through persons. Some worship or lean on the persons; others curse, defame or belittle them; neither of them look at what is brought forward and handed on. So, too, when error is pointed out, it has to be designated and names used to specify; again, the thoughtless see an attack upon persons. It is an age of "personality," and the ordinary mind cannot see beyond it, unless care is taken on each occasion to explain it. The war is to help "personalities" to become "living souls." It is the *Mahabharata*—the Holy War.

Ideas are ideas by whomsoever written or expressed; so, they can flow through anyone who is in the right condition. We find Theosophical ideas in every direction, in all classes of thought, speech, and writing; pieces here and there are as good as any that Theosophy gives, but there is no synthesis. Theosophy is synthetic and spells unity in diversity—the diversity being only apparent, not real.

"Meanwhile the world of real Occultists smiles silently, and goes on with its laborious process of sifting out the *living germs* from the masses of men. *For occultists must be found and fostered and prepared for coming ages when power will be needed* and pretensions go for naught."

When we consider—as we must—that our individual lives stretch back for untold ages, and have an illimitable future, and that the present bodily existence is but one small aspect of that great continuous Being, we rise above the temporary, while acting in it, and, seeing more of the right proportions and relativities, are less involved or troubled by "what may come to pass." This of itself is much to have gained; it gives the steadiness of the warrior in the fight. "Forget not this lesson, the spiritual man is in this world to get rid of defects. His external life is for this only, hence we are all seen at a disadvantage." Looking at life from this point of view, everything that comes is an opportunity to be taken advantage of by that "spiritual man" and in every thing we

find that glorious unsought fight that only fortune's favored soldiers may obtain.

You will remember what W. Q. J. wrote: "None of us, and especially those who have heard of the Path, or of Occultism, or of the Masters, can say with confidence that he is not already one who has passed through some initiations, with knowledge of them. We may already be initiated into some higher degree than our present attainment would suggest, and are undergoing a new trial unknown to ourselves. It is better to consider that we are, being sure to eliminate all pride of that unknown advance we have made." We may all take comfort and encouragement from what is there said, for it may be especially true of those who are fired with zeal for Master's work.

Well, I will close now; grieve not, fear not, but cut all doubts with the sword of knowledge.

As ever,

R. C.

THE CYCLE OF NECESSITY

No Planetary Spirit (and each human "Soul" rather *Spirit*—at the beginning of every new *Pralaya* or the periodical resurrection to objective and subjective life of *our* universe,—limited, of course, to our planetary System—is a planetary pure and formless Spirit) can avoid the "Cycle of Necessity." Descending from, and re-ascending to the first starting-point, that junction in the Infinity where Spirit or *Purusha* first falls into *Prakrita* (plastic matter) or that primordial and yet formless cosmic matter which is the first out-breathing of the Infinite and Changeless Universal Soul (the *Parabrahm* of the Vedantins), the Planetary Spirit has to take shape and form and live successively in each of the spheres—our own earth included—which compose the great *Maha Yug*, or the circle of existences, before he can lead a *conscious* EGO-life. Alone the "Elementals"—those half-blind Forces of Nature—say the Kabalists—which are the coruscations of matter and of the rudimentary minds of the descending "spirits" who have failed on their downward way—have not yet lived but will live some day on earth. The esoteric philosophies of both the eastern and western initiates, whether Greek or Hindu, Egyptian or Hebrew, agree on the whole. Whenever they seem to clash, it will be always found due rather to the difference of terms and mode of expression than to any essential difference in the systems themselves—H. P. B.

MUSINGS ON THE TRUE THEOSOPHIST'S PATH

III.

IF you desire to labor for the good of the world, it will be unwise for you to strive to include it all at once in your efforts. If you can help elevate or teach but one soul—that is a good beginning, and more than is given to many.

Fear nothing that is in Nature and visible. Dread no influence exerted by sect, faith, or society. Each and every one of them originated upon the same basis—Truth, or a portion of it at least. You may not assume that you have a greater share than they, it being needful only, that you find all the truth each one possesses. You are at war with none. It is peace you are seeking, therefore it is best that the good in everything is found. For this brings peace.

It has been written that he who lives the Life shall know the doctrine. Few there be who realize the significance of The Life.

It is not by intellectually philosophizing upon it, until reason ceases to solve the problem, nor by listening in ecstatic delight to the ravings of an *Elemental clothed*—whose hallucinations are but the offspring of the Astral—that the life is realized. Nor will it be realized by the accounts of the experiences of other students. For there be some who will not realize Divine Truth itself, when written, unless it be properly punctuated or expressed in flowery flowing words.

Remember this: that as you live your live each day with an uplifted purpose and unselfish desire, each and every event will bear for you a deep significance—an occult meaning—and as you learn their import, so do you fit yourself for higher work.

There are no rose gardens upon the way in which to loiter about, nor fawning slaves to fan one with golden rods of Ostrich plumes. The Ineffable Light will not stream out upon you every time you may think you have turned up the wick, nor will you find yourself sailing about in an astral body, to the delight of yourself and the astonishment of the rest of the world, simply because you are making the effort to find wisdom.

He who is bound in any way—he who is narrow in his thoughts—finds it doubly difficult to pass onward. You may equally as well gain wisdom and light in a church as by sitting upon a post while your nails grow through your hands. It is not by going to extremes or growing fanatical in any direction that the life will be realized.

Be temperate in all things, most of all in the condemnation

of other men. It is unwise to be intemperate or drunken with wine. It is equally unwise to be drunken with temperance. Men would gain the powers; or the way of working wonders. Do you know, O man, what the powers of the Mystic are? Do you know that for each gift of this kind he gives a part of himself? That it is only with mental anguish, earthly sorrow, and almost his heart's blood, these gifts are gained? Is it true, think you, my brother, that he who truly possesses them desires to sell them at a dollar a peep, or any other price? He who would trade upon these things finds himself farther from his goal than when he was born.

There *are* gifts and powers. Not just such as you have created in your imagination, perhaps. Harken to one of these powers: He who has passed onward to a certain point, finds that the hearts of men lie spread before him as an open book, and from there onward the motives of men are clear. In other words he can read the hearts of men. But not selfishly; should he but once use this knowledge selfishly, the book is closed—and he reads no more. Think you, my brothers, he would permit himself to *sell* a page out of this book?

Time—that which does not exist outside the inner circle of this little world—seems of vast importance to the physical man. There comes to him at times, the thought that he is not making any progress, and that he is receiving nothing from some Mystic source. From the fact that he has the thought that no progress is being made the evidence is gained that he is working onward. Only the dead in living bodies need fear. That which men would receive from Mystic sources is frequently often repeated, and in such a quiet unobtrusive voice, that he who is waiting to hear it shouted in his ear, is apt to pass on unheeding.

Urge no man to see as yourself, as it is quite possible you may see differently when you awake in the morning. It is wiser to let the matter rest without argument. No man is absolutely convinced by that. It is but blowing your breath against the whirlwind.

It was at one time written over the door: "Abandon Hope, all ye who enter here." It has taken hundreds of years for a few to come to the realization that the wise men had not the slightest desire for the company of a lot of hopeless incurables in the mysteries. There is to be abandoned hope for the gratification of our passions, our curiosities, our ambition or desire for gain. There is also another Hope—the true; and he is a wise man who comes to the knowledge of it. Sister to Patience, they together are the Godmothers of Right Living, and two of the Ten who assist the Teacher.

—THE PATH.

THE STRUGGLE FOR LIFE

WITH that struggle for life which begins with the first breath of the new born child and ceases only with the last sigh of the patriarch, everyone, good or bad, wise or foolish is very familiar; but there is another kind of struggle for life, which is indicated in those words of the Prophet of Nazareth when he said, "What shall it profit a man if he gain the whole world and lose his own soul?"

To gain the whole world in a physical sense is the lot of many men, because from earliest childhood until the period of death they seek and find that which fills their desires, their aspirations, their ideas of well-being and of happiness; but when the time for death comes, though they have gained the whole world that they coveted, in dying they lose all. Suppose we were told that for the next few hours we were the masters of limitless wealth; whatever vast sums we might wish to expend in any way, were at our call, only, come ten o'clock, we and the wealth should dissolve into dust; what man would take the trouble soberly to amass that kind of wealth? Yet, from the standpoint of the perspective of our longings—the lofty summit of the aspirations of even an ordinary man—the three score years and ten span of human life on earth is like the sinking of a torch dipped in water—a blaze, extinction. Still, generation after generation, we act as if we were the first men who had ever lived and we have to find it all out for ourselves.

In the larger sense, we learn scarcely anything from the life lived by the men and women around about us. Take, for example, the pursuit of wealth which ceaselessly rules men from the moment the child is able to make comparisons between the estate of one and another; it is but a phantom chase for a phantom wealth. Everyone of us fancies that wealth would bring him this thing or that, but he has only to glance around and he will find men who already have and have had that which he himself is literally prepared to sell his soul to get; yet, the having of it has not profited these men of wealth. Do you think a very rich man is any happier than we? Do you think that the most erudite college professor is any happier than an ignorant savage? No. Then why envy, why ceaselessly strive for that which when obtained turns to dust and ashes in the mouth?

Almost without exception man has not yet come to that point in purely intellectual evolution where he really aspires to *learn*. We have to struggle not only with the elements—earth, water, fire and air—but we have to learn to master them. All of these four elements are a deadly menace to a baby, yet without them he cannot live. Then, once he has learned his proper relation with them, he has naught to fear; he has a four-fold servant of inestimable

value to him in the process of learning. If we confine our attention for the moment merely to the human struggle for existence as we all experience it, we shall find that our struggle with the elements, the vast Titans of Nature, is as nothing compared with our struggle with each other. On the highway of life there is room for all, and yet there are wrecks along the road, because we chase baubles and because we are so infatuated that we act as if we alone had the right of way. The struggle for life becomes a predatory and frantic rending by one wild beast of others, but the human struggle is far more dreadful than the struggles of the beasts, because they have not the knowledge that we have; neither have they artificial weapons, nor priests and religions to justify them in their actions.

Then, there is the struggle for life by the soul in each one of us. If man has a mind, then that portion of his nature has to fight for birth, for food, for exercise, for growth, for development, for evolution, in just the same way as he struggles bodily or physically for genesis and growth and evolution. Most men have very poor bodies, poorer bodies than the beasts, in spite of all our intelligence and wisdom; and certainly for mankind the struggle for existence, which is by interpretation merely the struggle for subsistence, or the necessities of physical existence,—is more ferocious than amongst the unintelligent beasts of the field. But poor as the bodies of men are when judged by rational standards of physical well-being, the minds of men are very much more diseased, very much more undernourished, very much more misused than the bodies of men. Who would not wish to have a mind which could tell the beautiful from the painted, the pure from the impure, the just from the unjust, the true from the false; which might be able to select mental food from poison, medicine from injurious substances? Just as we all might like to have good bodies, so that the struggle for life as against the ills that flesh is heir to would cease, all of us might equally long for that mental health, that mental well-being whereby the struggle against a mind diseased would be non-existent for us.

Passing a little deeper into the arcanum of our own natures, we may see that we have souls veritably much more diseased than even our minds or our bodies; because everywhere men mistake sectarianism and dogmatism for conviction and knowledge. Everywhere men look to "authorities," instead of realizing that one man can no more know for another, can no more be pure for another, than a man may eat in another's stead or think for another. Most of us believe that whatever the soul may be, it is in the same kind of a relation to us as is the body. If a man grant that there is a life beyond the physical, outside the physical, antedating it, succeeding it, distinct from it even while he is in the body, he none the less thinks of his soul as something that he can lose as he loses a body,

something that can be created as our bodies are generated. And so, when in the name of the Spirit, in the name of religion, the self-styled "men of God" tell him that his soul was created when his body was born, knowing nothing about it himself, he believes it or disbelieves it. When these same religionists tell him that if he does not accept their dogmas, if he does not accept their doctrines, even his soul will be lost as a body is lost, or his soul will be damned forever, men believe it or disbelieve it; they have no knowledge, in any case.

The foundation of creedal religion is spiritual selfishness; the foundation of international intercourse is national selfishness; but since there is no religion without the men who hold it, and no nation without the individuals who compose it, these are but polite aliases for ourselves. The actual basis of our existence physical, intellectual, psychical, and spiritual, is selfishness; yet any man going back in thought to his own babyhood can see that had his father and mother, his elder brothers and sisters been actually selfish in relation to him, he could not have drawn the second breath of life. From the purely selfish standpoint what is the baby but a nuisance? From the purely selfish standpoint, what is a sick husband, a sick wife, a sick friend, a sick child, but a nuisance? Why do employers lay off men by tens, hundreds, and thousands? They say "Business is slack; we cannot afford to keep up the payroll;" but these thousands of employees have to eat just the same, they have to have clothes just the same; who cares? The individual employer wishes he need not have to do it; the individual statesman wishes he need not have to practice national selfishness; why does he do it? *Why do we?* Because of the rooted misconception in regard to our own nature, in regard to the foundation of all nature, in regard to the nature of all beings around about us, in regard to the purpose that underlies and pervades all conditioned and manifested existence. If the heaven we look for on earth is a place of peace, and of happiness, and of good will, it cannot at the same time be a selfish place. That heaven must be a place where people think of others first, last, and all the time; the only hell must be a place literally where every devil is for himself. Now take our civilization; when it comes to the wager of battle, when it comes to the poising of the scale, such has been our religion and our racial heredity that at the final analysis we express it all in a single aphorism, "Self-preservation is the first law of life." We have not yet learned that self-preservation is the first *lie* in life. No mother would ever bear a child if self-preservation was the first law of life; any man would think twice before he had any affection to bestow on anyone, wife, or child, or friend.

Selfishness is the basis, the fount and origin of all the struggle for existence that there is anywhere. We never can gain any

conception of the reality of the spiritual side of our nature, the immortal, enduring part of our nature, sinless, stainless, equitable, the patient divinity that is our Higher Self, so long as we think of ourselves *first*. No matter before what altar we bow, nor within the outer court of what temple we go, never can we gain anything but false ideas of the divine in ourselves so long as the basic measuring wand of our action is selfishness. The man who ceases to struggle for himself but struggles only to fit himself to be the better able to help and teach others, is the only one who can ever know anything of Spirit except by hearsay; of God, except from sectarians.

To say that man is inherently sinful is to utter blasphemy. Man is inherently divine, and we are selfish, not because we wish selfishness practised on us, nor because we desire to practise selfishness, but because, not understanding why we suffer, and fearing daily and hourly lest worse befall us, we think the only safety for us is to destroy him whom we conceive to be the author of all our woes.

Only when the doctrines of reincarnation and Karma cease to be doctrines and become clear perceptions of the thinking mind, can ever a man choose the skyline of Godlike action; and nothing but Godlike action will ever satisfy the soul of man. There is not a sect or church in Christendom that gives any explanation of the monstrous inequities of birth, nor the monstrous disparities in the conditions of men. Is it wonder that men murder, and steal, and quote the law of the land on one hand while on the other hand they fleece in the name of the law? The crime of the ages is the crime of popular religions, of national selfishness; the pillar and foundation of both is the ignorance of the individuals of the truth in regard to their own nature and their own being.

Since mankind has never been without a friend, from time to time there have come amongst us those who have taken their courage in both hands; who suffered all the evils that could be imagined, and passed over from the path of selfishness under any circumstances to the path of unselfishness in all circumstances; they have become of that order of Beings to which the One we call Christ belongs. Just as Christ came to the Jews, so Buddha and Krishna came amongst the Hindus. In every nation, in every time, there have been those who were truly our Elder Brothers; who have come amongst us and given us true ideas of our own immortal nature, true ideas of the law of all life, true ideas of our sowing and reaping, which, in the interminable aeons have brought us in evolution to where we now are. Jesus was an emancipated soul; Krishna was an emancipated soul. They had burst the bonds of the Struggle for Existence and had forever risen above them. Jesus, knowing that the miseries of the people of his day were the legitimate and inevitable consequence of their own past actions, taught them the

only remedy, the only safeguard for their future when they should come again into the bonds of flesh. He gave them the Golden Rule. Now again, we suffer from ourselves; false religions, false gods, and false statesmen no longer command our confidence. The message comes again to show that just as Spirit, soul, and body are all integral elements in the nature of man here, so the mind of man, true morality, and true philosophy are integral to spiritual evolution and to the cure of the cause of all the sorrows and miseries of human existence.

The knowledge of a Christ, the knowledge of a mother, the knowledge of a friend, is heart knowledge. The heart doctrine spoken of in Theosophy is true morality, the recognition that we are spiritual, and intellectual, and immortal, and that the law of life is the same for all beings. As each one sows, spiritually, mentally, morally, or physically, so will he infallibly reap; as any one of us is now reaping, so he must have sown, or he could not now be reaping. Today we reap; tonight we sleep. We go to a temporary oblivion so far as daily life is concerned; tomorrow, with the first waking breath, we start the enginery of consciousness again and go on from where we left off the night before. If we go to sleep burdened with debt, remorse, disease; we wake burdened in the morning. If we go to sleep selfish and embittered, how else can we waken in the morning?

There is no miracle other than that wrought in the secrecy and silence of the human heart, and that miracle is no more miraculous than the one wrought by the feeling fingers of the surgeon, tracing the ruinous edge of the knife along the thin wall of the carotid artery, and removing a growth without ever puncturing the paper thin sheath beneath. Such is the fine clean action that goes with unselfishness and selflessness, that goes with the recognition that this Universe is builded upon an eternal foundation which is Justice. No matter how wretched a man's condition may be today, when he sees that it is the result of his own sowing, and that sowing was not because he was an infernal and accursed sinner, but because he was *ignorant,* then he may take heart and act from the opposite basis, the basis of unselfishness. There is true religion; there is true philosophy; there is true patriotism. The way to it begins in the heart of man. "Know ye not that ye are the temples of the living God and that the Spirit of God dwelleth in ye?" That is the whole message of Eternity; we have to act on it.

ON SERVICE

THE prime object of Those who are behind all Theosophic movements from time immemorial is the service of humanity. In several letters received in the early days from the Masters of the Wisdom very clear and unequivocal statements are to be found which show that their object is the service of our race, through a spiritual regeneration and moral transformation of human individuals.

When the animal man is cleansed of his passional nature, the divinity of the spirit will be enabled to shine forth, and once the ape and tiger in man is dead, it will become possible for the God of the Higher Self to incarnate in him. The beast of fury dies but to yield its place to the bird of paradise, which, though from paradise, is yet a bird full of joyous songs and colorful hymns, of self-satisfaction and self-praise. The beast of evil, and the bird of good omen alike suffer from the thirsts of life and the hungers of body—the appetites existing as long as the nature of the animal survives. The struggles of existence and the pains and the suffering which are their natural concomitants belong to the animal man; that which is spiritual and divine in us ever exists in splendor of bliss, refusing to be affected and hindered by the foibles of the lower nature.

The Great Ones, who constitute the Deathless Race of Divines, having realized it, live by the power of that bliss of higher contentment. They are thus free and emancipated Beings—free from the bondage of passional limitations, and emancipated from the crushing power of material existence. Rich in their possessions Their compassionate will makes manifest the knowledge which enabled them to silence the roar of the beast and the warble of the bird and to chant the chant of power in the temple of Their bodies.

Students of Theosophy feel grateful for the knowledge which teaches them the art of holy war against the lower self and the demoniacal nature. In their zest, earnestly they begin to study—attend study-classes and lectures and read and even ponder over journals and books. This is as it should be. Study of the philosophy is necessary, since practise follows theory; one must learn the laws of warfare before marching to the battlefield.

However, says *The Voice of the Silence*:—"To live to benefit mankind is the first step. To practise the six glorious virtues is the second." This very simple injunction is somewhat lightly passed over by many. Its very simplicity makes us blind to its profound lesson. Our desire to grow and evolve and become free and emancipated *ourselves*, like the Adepts, is very strong in many. Power and faculties, abnormal and super-physical, are often sought and

new knowledge in increasing quantity is demanded. More lectures, more books, new themes, new information is all the time asked for; ears hear, eyes read, minds accumulate facts, and lips move in terms of what is heard, seen, and accumulated, while Life lies fallow, Soul is dormant and Divinity slumbers—mute and deaf. From death to death many a student goes—what if his every funeral is more showy than the last?

Sometimes we are told—"I want to evolve, so that I can help." It is forgotten that each one of us has already evolved in some measure and to some extent. Why are we not then serving in terms of our present evolution and in what, if not in selfishness, is rooted our desire for growth? Let it be clearly understood that service of Humanity *is* the first step and that the gaining of knowledge depends not in the desire to serve in the *future,* but on the actual service in the present. This may sound strange and one well might ask: "What earthly connection is there between acts of service for our fellows and the obtaining of the higher knowledge?"

The higher knowledge is the knowledge of our spiritual self—the spirit in us, the spirit which is ourselves. The nature of that spirit, however, is omnipresence and impartite. The same metaphysical truth is conveyed in the ethical statement that the Master-Soul is within us, and it is the Universal Soul. "Live in that Master as Its Ray in thee. Live in thy fellows as they live in It." Reflection on this will convince us that study and service are but two aspects of the same fact. We serve our Self when we serve our fellow-men; we learn the wisdom of that Self through such service.

The study of our philosophy but gives us improved limbs and faculties of service. Such study, it will be seen, is not fruitful if the existing limbs and faculties of service are not put to proper and sufficient use. Service is the method, the spiritual exercise, which strengthens the spiritual muscle, sharpens the spiritual senses and makes the acquisition of added spiritual knowledge possible.

In the failure to do service is to be found the *raison d'être* of hitherto unsatisfactory progress. Let students not complain that Theosophy is at fault, when either through misunderstanding or disregard of what is comprehended they fail to serve and therefore to learn.

ON THE LOOKOUT

The Earthquake

In connection with the Japanese tragedy, Mr. Brisbane remarks that "the cause of earthquakes is now generally well-known." The camp followers of science are usually more pretentious in behalf of science than are scientists themselves; and few scientists would corroborate Mr. Brisbane's remark. There are too many conflicting theories and too many exceptional cases.

We refer the reader to this magazine for September, in which the causation of earthquakes, and the significance of some of them, are treated at some length.

Many islands have arisen on the *east* coast of Japan; and the return of portions at least of Lemuria seems more imminent than might have been supposed. These islands will very probably form part of the new continent at whatever distant time it shall come into full being.

Continents rise and fall according to cyclic law; it rests with the inhabitants whether the changes shall be cataclysmic or gradual and peaceful; by sudden plunges engulfing whole populations, interspersed with quiet periods, or by a gradual and imperceptible movement such as is now proceeding along both coasts of the United States, upward in the West and downward in the East.

To say that mental and moral causation rules in and ties together both worlds, mental and physical, and that no mental act but is followed sooner or later by physical results, is medieval superstition, according to our scientists; but to say that no connecting law at all exists between geology and psychology, as they do, is—*exact* science!

The Eclipse

The sun, being the most important object visible in the physical solar system—and, to Theosophists, the mental and spiritual as well—was treated at great length by H.P.B., in the "Secret Doctrine." The recent eclipse, with the great and unprecedented interest aroused by it in scientific circles, reminds us once more of the extraordinary manner in which her doctrines as to the nature and functions of the sun have since been generally accepted.

> "The idea of the amount of 'transformable energy' in our little system coming to an end is based purely on the fallacious conception of a 'white-hot, incandescent Sun' perpetually radiating away his heat without compensation into Space. To this we reply that nature runs down and disappears from the objective plane, only to re-emerge after a time of rest out of the subjective and to reascend once more." (S. D. I, 149.)

So far as we know, at that time the "incandescent sun" theory held the scientific field unchallenged. At the present time it is in the discard so far as well-informed people are concerned, and the whole subject is a deep mystery—to physical science. Reference to "Science Progress" for January, 1922, for instance, will show the present status of the question, although the "contraction—incandescence" theory is still ignorantly taught in schools and even by some "scientists."

One of the most telling blows against this theory was the physical proof discovered that solar action is subject to the same rule of periodicity which the Second Fundamental of Theosophy states to be the absolute law of Nature;

the aspect of the sun is admitted to go through the complete eleven-year cycle described in the "Secret Doctrine," and one of the prime causes of interest in the recent eclipse was the chance afforded to get photographs of the corona, which changes its appearance periodically.

The heat of the sun was discovered recently to have fallen off 3 to 4 per cent, causing most of the weather vicissitudes of the last year. This, had it occurred in H.P.B.'s time, would have disposed of the "incandescence" myth even in those days. Obviously such sudden changes cannot fit the theory of gradual cooling, and the sun thus betrays itself as a minor variable star.

Apropos of which, we learn from "Science and Inventions" that novae, or new stars suddenly breaking out, are very common; the cause is a mystery, and while the outburst, it is assumed, destroys everything in the neighborhood, the star itself returns sooner or later to its original condition. These cases are computed to be as many in the past as the number of stars now visible. Whence these sudden outbursts of destructive energy, repetitions on a greater scale of the fluctuations of solar heat, and whence those fluctuations themselves? The energy comes from somewhere, and returns somewhere, and neither of those "somewheres" can be shown to lie in the objective universe.

H.P.B. gives the answer above; but ancient science bears more specifically on these outbursts of destruction, known in the ancient Orient as "major pralayas," and vivid descriptions occur of what happens when the six concealed centers of energy of the sun burst into full and destructive objectivity.

Fate and Free Will

It is a curious anomaly that many, if not most, scientists, and very many of their followers, believe firmly in a theory which, if acted upon, would result in an almost overnight elimination of the human race: namely, mechanistic determination. It never seems to avail to point out that a theory which will not work under any condition cannot be a true one, or that every conscious and idealistic effort of the mind contradicts this one.

However, now and then a faint green appears in the dreary desert of determinism; and we discover H. E. Walter, of Brown University, in a quite orthodox scientific journal, remarking that man is composed of three factors: heredity, environment, and *response*. Moreover, he treats the subject as though man actually had something to do with his own fate, and possessed free will! We fear that Mr. Walter will find himself in trouble with the great majority of physiologists, who believe that response is a part of heredity; but he himself appears to believe otherwise. Response means, if anything, in this connection, free will: and free will implies a governing factor which is immaterial, as otherwise it would be subject to the multifarious material forces of the brain and body, therefore not response at all in that sense. This implies soul or spirit of some kind; and indeed many "authorities" are now cautiously feeling their way toward some such superstition (!) having been driven to the point where they must, or forever give up hope of further knowledge.

The whole trend of scientific thought being along monistic lines, if the soul is once generally accepted, and a real attempt made to find out something about it, rather than to disprove it, a change from materialist monism to spiritual monism may not be so far away. And Theosophy is the original and all-inclusive spiritual monism.

HEREDITY AND X-RAYS

A prime object of evolutionist search for some years has been some means of affecting the characteristics of germ plasm in a hereditable manner; this in the hope of elucidating the cause of heredity! A cause, we may remark, which without the "six-principled Dhyan-Chohan" of Theosophy, will remain forever in the dark.

James W. Mayor, Union College, Schenectady, discovers that the X-ray produces viable modifications in the germ of the Drosophilia fly. It would seem as though, after the number of times scientific theory has tripped up over this fly, that our savants would seek some more complaisant specimen for their experimentations.

However, in this case, the Theosophist, at least, has no objections, for the X-ray is of the same order of matter as the astral body. The effect thereof in physical heredity can be studied by anyone who cares to turn to the "Ocean of Theosophy," Page 35 *et sequitur*.

THE LIFEGIVER

Perhaps one of the grossest of the many "medieval superstitions" unblushingly revived by H. P. Blavatsky in 1888, was this quotation from the ancient "Hermes Trismegistus":

> "The creation of life *by the Sun* is as continuous as his light; nothing arrests or limits it. Around him, like an army of satellites, *are invisible choirs of genii.* They fulfill the will of the gods (Karma), by means of storms, tempests, transitions of fire and earthquakes; likewise by famines and wars, for the punishment of impiety. It is the Sun who preserves and nourishes all creatures; and even as the Ideal World which environs the sensible world fills this last with the plenitude and universal variety of forms, so also the Sun, enfolding all in his light, accomplishes everywhere the birth and development of creatures. All these genii *preside over mundane affairs,* they shake and overthrow the constitution of States and of individuals; *they imprint their likeness on our Souls,* they are present in our nerves, our marrow, our veins, our arteries, *and our very brain-substance.*" (S. D. I., 294.)

As far back as 1920 we find Prof. Garrett P. Serviss, certainly not to be accused of any prejudice in favor of Theosophy, writing that "Mysteries affecting human life and health may be solved when more is known about sunspots."

He proceeds then to note that an increase of sunspots began coincidentally with the war, and proceeded up to 1921; a *seven-year cycle.* Soldiers in France were informed by inhabitants that a storm period began at the same, wherefore most of the execrable weather enjoyed in Europe during the war.

The system used by Father Ricard of San Jose for predicting weather is based on fluctuations of sunspots, and is eminently successful.

In the Chilean disaster of last year, the heavy shock coincided with the arrival at meridian of the largest sunspot of the year, with a conjunction of Mercury, Jupiter, Neptune, and the sun approaching.

The Japanese earthquake occurred just before an alinement of the sun and moon, and the typhoon following came after it; incidentally, all these disasters came after some months of unprecedented drop in the heat of the sun.

These things might be considered as without connection, but a coincidence as often repeated as unusual solar conditions and terrestrial disturbances, ceases to be such, and becomes a series of phenomena whose *prima facie* relations call for investigation.

Life-Rays

If the Deity is to be worshipped because of benefits rendered or expected —and that seems the idea of the "Christian" world in general—then, instead of holding in contempt the old sun-worship religions, we might better re-examine our own.

Referring back to the above extract, we learn from the "Scientific Monthly" for May, 1923, that the sun is discovered to have extraordinary curative powers in regard to rickets and tuberculosis; and it is admitted that this was known to the ancients and rediscovered by "accident."

Dr. Henry Smith Williams cites a "new" medical theory to the effect that sunlight seems to have other effects on the body than heat and cold, noting that spiders which live in the sun remain active without food for six months at a time.

We then learn also that an open-air and sunlight school in Switzerland is getting results with diseased children altogether unprecedented.

Doctors Sardou and Faure have presented to the French Academy of Medicine the results of a long series of observations on the connection between sunspots and pathological conditions. In certain chronic diseases ordinarily manifesting mildly, at the beginning of a sunspot period, an acute phase set in and endured throughout the period, often with intense suffering, and vanished with the spots. These investigations were carried on in conjunction with M. Vallot, Director of the Mont Blanc Observatory. Commenting thereon, Dr. Fiessinger remarks in the *Journal des Praticiens* that "they light the road to an entirely new field of medical research—the possible influence of astral variations on the physical reactions which govern the resisting power of our bodies."

We may be pardoned for quoting again from H.P.B., who maintained that "Life is Light, and both are Electricity":

> "Thus, there is a regular circulation of the vital fluid throughout our system, of which the Sun is the heart . . . Only, instead of performing the round every second or so, it takes the solar blood ten of its years, and a whole year to pass through its *auricles* and *ventricles* before it washes the *lungs* and passes thence to the great veins and arteries of the system. . . . Could the human heart be made luminous, and the living and throbbing organ be made visible, so as to have it reflected upon a screen . . . then everyone would see the Sun-spot phenomenon repeated every second, due to its contraction and the rushing of the blood." (Secret Doctrine, I, 541.)

This statement was substantiated in the course of vivisectionist experiments some years ago.

Sunspots thus coinciding with an outflow of energy of all varieties from the sun, the effect of said energy flux will be according to the conditions of the locations through which it passes; if conditions are out of joint, turmoil and suffering will arise; and the effects will fall upon those whose Karmic position is in zones of disturbance. Let us consider a few remarks by the other great Teacher—Judge.

> "In regard to great cataclysms occurring at the beginning and ending of the great cycles, the main laws governing the effects are those of Karma and Re-embodiment. . . . On the physical plane effects are brought out through the electrical and other fluids acting with the gases on the solids of the globe. At the change of a great cycle they reach what may be termed the exploding point and cause violent convulsions of the following classes: (a) Earthquakes, (b) Floods, (c) Fire, (d) Ice. . . .

"The first 5000 years of *Kali Yuga* will end between the years 1897 and 1898. . . . As 1897-98 are not far off, the scientific men of today will have an opportunity of seeing whether the close of the 5000 year cycle will be preceded or followed by any convulsions or great changes, political, scientific or physical, or all of these combined." (Ocean of Theosophy, 123 *et seq.*)

THE MAGNETIC CONNECTIONS INVOLVED

H. P. B. said "The Sun is a great Magnet"; and she wrote very fully regarding the close connection of the solar and earthly magnetism. Would it be logical to suppose that if all actions are inextricably interlocked, as Theosophy teaches, we would find that gigantic changes of the last few decades foreshadowed in physical conditions? If so, logic is substantiated by elucidated facts.

We have already noted the unprecedented drop in solar heat during the last year or so. We now discover on the authority of Dr. Louis A. Bauer, in "Science" for August 17, 1923, that the axes of the magnetic fields of the sun, earth, and atmosphere are related in the same way to the rotation of the respective bodies, and all inclined, also, that 3 per cent of the magnetic field of the earth is due to something equivalent to an *electric current passing perpendicularly through the surface.*

Dr. Bauer states that the intensity of the magnetic field has decreased one fifteen-hundredth per annum for the last 80 years, due to some quite unknown cause; and he says in regard to this and other problems.

"No matter what theory is proposed, somewhere a hypothesis must be introduced implying new properties of matter or physical conditions above or below the Earth's surface, regarding which we have no knowledge whatever or but the slightest glimpse."

Regarding the bearing of all this, we may recall that H.P.B. said that Theosophy must prevail, or civilization in this century would "go down in such a sea of horror as was never known before in the world's history."

Theosophy has not yet prevailed, and if civilization has not entirely gone down, still the omens are not hopeful enough to set down the above as a mistaken prophecy; and what amelioration is visible has been due entirely to the slight and sporadic, but nevertheless plainly visible general recognition of the fact of the Brotherhood of Man, which is the whole basis of Theosophy, under whatever name.

But most certainly none can gainsay this prophecy.

"*That* which

" 'Just though mysterious, leads us on unerring,
Through ways unmarked from guilt or punishment.'

—which are now the ways and the high road on which move onward the great European nations . . . now several of them have reached their Iron ages, the *Kali Yuga,* an age *black with horrors.* This state will last . . . until we begin acting from within instead of ever following impulses from without . . . Until then the only palliative is union and harmony—a Brotherhood in *actu* and *altruism* not simply in name." (The "Secret Doctrine," 1888.)